

CHINA CHRISTIAN YEAR BOOK 1926

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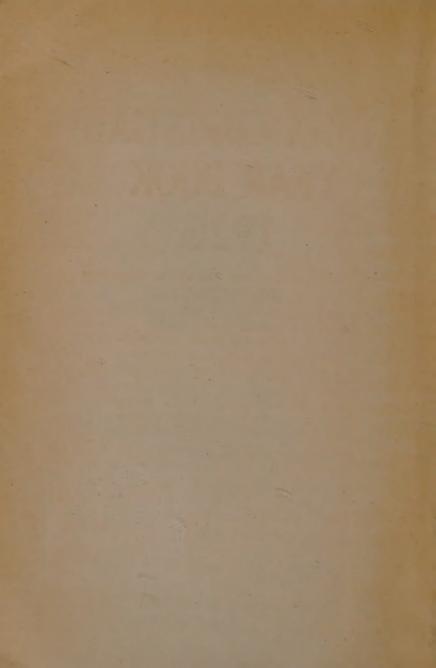
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THE CHINA CHRISTIAN YEAR BOOK 1926

(FOURTEENTH ISSUE OF THE CHINA "MISSION" YEAR BOOK)

Issued under arrangement between the Christian Literature Society for China and the National Christian Council of China under the Direction of the following Editorial Board appointed by the National Christian Council

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PREFACE

THE China "Mission" Year Book appears this year as the China "Christian" Year Book. This change of title is indicative of a change in emphasis. Up till recently the Christian Movement in China has, of necessity, been mission-centric. It is now becoming China Christian-centric. This process of change has not proceeded very far nor does it move very fast when all phases and types of Christian work in China are considered. Nevertheless a new fulcrum for Christian work in China is being placed in position. Adjustment thereto is proceeding as rapidly as possible.

This year the Editorial Board has attempted to include more articles of a general and survey type than formerly. Success in this regard is not all that was planned or desired. The Christian Movement is somewhat less coherent than it was a few years ago. To this must be added the influence of the social and political upheaval apparent everywhere but particularly in those centres which feel most the impact of the West and are most easily affected by revolutionary influences. School work has been more disturbed than any other type of work. In view, therefore, of the exceptional difficulties abounding special thanks are due to the many writers and friends who assisted in the preparation of the articles in this Year Book. Especially do we appreciate the generous help of those who answered a number of questionaries sent out by different writers.

In this Year Book a number of features stand out which need only be mentioned here.

- (1) The outstanding characteristic of the Christian Movement and its present environment is a changing mind. As a result a considerable proportion of space in this Year Book is given up to opinions on the present situation and existing problems. These opinions, however, have their source in experience that is widely scattered and in close contact with "interior" as well as "port city" conditions. Opinions, however, stand out in this volume rather more than programs or achievements. As regards Christian work this changing mind reveals itself in an experimental attitude wherever spiritual life is in evidence.
- (2) Much work is going on in spite of existing chaotic conditions. A number of reconstructive beginnings are apparent. Little is being done in the way of securing political stability or governmental reform. In education, however, as well as in the study of social problems much effort of a fundamentally reconstructive nature is in evidence. A number of experiments in meeting problems of the religious life and religious education are

also found here and there. Such reconstructive efforts are essential to the laying of the foundations upon which more general social welfare and stability must be built. Some definite efforts to meet the anti-Chirstian Movement have also emerged. The Y. M. C. A., at its Convention held in Tsinan in August, 1926, planned its message to this particular end. Books and articles by Chinese Christians, aiming to interpret the Christian Movement, have also appeared. Some Chinese educators are also drawing attention to the necessity of including religion in educational programs and in the life of students.

- (3) The chief note struck with regards to Christianity, where there is articulation at least, is the desire to understand and follow Christ's way of life. This includes another promising sign that, in spite of the comparative lack of cohesion in the Christian Movement as a whole, there is a slowly growing desire and effort to promote Chirstian fellowship as distinct from and above the claims and efforts of ecclesiastical, denominational or theological unity. It is felt by some that this higher and freer Christian fellowship is possible even though intellectual and ecclesiastical unity is hardly a practical question at the present time.
- (4) All the above movements are influenced to some extent by the increasing articulation of the Chinese consciousness about its indigenous problems and the rising impulse of what is called the "Chinese religious genius." This latter impulse is seen in a widespread questioning as to the relation of Christianity to China's religious history and experience. However one may interpret or value these, the fact remains that in the immediate future Christian workers will have to reckon with them and indeed learn to value and utilize them as far as possible.

Difficulties galore confront Christian workers in China. For many of the situations no precedents exist. They will have to be made. This fact is slowly emerging in the consciousness of Christian workers both Chinese and Western. To some extent the intensity of feelings which marked 1925 has subsided. A growing desire and determination to solve existing problems in a Christlike way promises much for the future.

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PRESENT CHARACTERISTICS OF THE CHINA CHRISTIAN MOVEMENT.

Interpretative Introduction

Editor.

The China Christian Movement is in a state General of flux. Its appearance varies with the angle Situation from which it is viewed. For the nonce its problems stand out more than its achievements. Widespread and intense mental activity obscures to some extent other phases of Christian activity. Change is writ large over much of Christian work. Just what the changes will be none would dare prophesy. Looked at from the viewpoint of its environment everything is chaotic. China's political future cannot be forecast with any certainty. China has not yet found her political mind. The Christian Movement is the recipient of criticism from merchant Westerner in China and from the Chinese, both within and without the Church. Critical scrutiny is the keynote of the general public attitude towards the Christian Church. theless the situation shows signs of promise. For in spite of the chaotic environment and the flood of criticism, constructive efforts are being put forth, both within and without the Christian Church, that though comparatively small in extent are yet of much greater significance than the small amount of public attention given to them invests them with. To these constructive beginnings further attention will be given later in this article.

The numerical strength of the Christian Movement is at present unknown. It has not been gauged statistically since the survey volume appeared in 1922. In all probability the numerical rate of increase has slowed np. Whether this be so or not there is no doubt that the Christian Movement has never occupied so much the attention of the

Chinese people and stirred their mind so deeply as now. The Christian Movement has become a living reality in the Chinese mind.

Chinese Christians may be divided into two groups. First there is the inarticulate mass. of Chinese It is quite frequently assumed that this Christians inarticulate mass of Chinese Christians thinks differently from the second and numerically small group of articulate Christians. As a matter of fact this inarticulate mass is practically an unknown quantity. The probabilities are that as they wake up they will follow the lead of the articulate group. In any event we are inclined to think of the future of the Chinese Church in terms of the comparatively small articulate group of Chinese Christians. and to look for the developments, that are taking place where they are active, to appear elsewhere within the next decade. Since the mass of Chinese Christians is inarticulate one cannot safely generalize as to their characteristics and possibilities. What is said hereafter, therefore, as to the characteristics of the Christian Movement in China will concern itself of necessity mainly with those of the articulate Chinese Christian group.

Two tendencies mark this articulate group Tendencies of of Chinese Christians. In the first place they are self-conscious. This heads up in a desire Articulate Chinese to be self-determining. In the second place there is a movement towards reorganization of thought and work: this is still mainly a matter of mental readjustment. Independent Chinese Church movements seem to be on the increase. During 1925 a large number of Christian Unions sprang up, mainly with a view to the organization of Christian public opinion with regards to present treaty issues. In South China particularly the reorganization of Christian work under pressure from Chinese Christians has made rapid progress. All these are signs of the new articulation of Chinese Christians. The impulse to this articulation is from within not from without the Chinese Christian heart and mind. This is its most significant feature. It is a most promising movement of life. It is this impulse that will in time move the still

inarticulate mass also. For this reason we said that the future of the Christian Church in China must be measured in terms of the group of articulate and live Christians.

This beginning of the articulation of the Chinese Christian forces is in large part due to certain factors in the changing environment. The Christian Church has in many places been subjected to tremendous environmental pressure. Under such circumstances readjustment was inevitable. Of some of these factors it is well to remind ourselves.

The events of May 30 (1925) in Shanghai May 30 have been called China's "Boston Tea Party." The sequel at Canton in June is an occurrence of similar import. No matter how Westerners may interpret or explain these events, the fact remains that they served as a reagent to precipitate and crystallize the Chinese nationalistic spirit. In this process of crystallization the mind of the Chinese Christians participated. The rapidity of response to these events varied somewhat with the distance from the places of their occurence. The response was nevertheless nation-wide. Within about two months, for instance, these events were known on the edge of Tibet, with the result that there was talk even there of action against local foreigners. Feelings that had been slowly developing since 1900 suddenly sprang into the forefront of attention. A wave of nationalism surged around and through the Church. Where the pressure was sufficently strong it showed in a feeling among Chinese Christians that they must win respect for the Church by making it selfdirecting and by moving towards self-expression. among other things, while to some extent a matter of strategy, was much more an effort to realize spiritual freedom.

Communist Influence

Reference is frequently made to the influence of Communists or Bolsheviks in bringing about the changed situation that now confronts the Christian Church. Communistic influences have been very apparent in Canton and to some extent in Swatow. But even there they were not the only or dominant influence. Communistic activities were noted in

other places also. Mr. T. Z. Koo says that there was a well-organized and active movement among the schools. It was, however, only small. Certainly, taking the whole Christian Movement into account, Communism as such does not loom up as a dominant factor, though it is far from being a negligible influence. But it has not been a primary influence in the environmental pressure which has made itself felt in the life of the Christian Church. This fact is borne out by the loss of prestige and influence which fell to Chen Tu Hsiu, once most popular, as a result of his full and open advocacy of communistic principles. The primary influence has been nationalism. Politically and outside the Church it centers in a desire to win autonomy which the Chinese consider to some extent they have lost. Inside the Church it is motivated by the desire to realize the spiritual freedom which Chinese Christians have been taught is their Christian privilege. In addition China is trying to fit into a changing world. The political and social flux that is whirling around within China is part of a world flux outside.

One result of this external pressure to Christian Work which the Christian Church in China is subjected, and the impulse to self-direction Shifting within the heart of the Chinese Church itself. is that the focus of Christian work in China has shifted. The driving impulse of Christian work in China has until quite recently had its source and base in the West. That was unavoidable. The hope of those who have given lavishly to set up the Christian Religion in China has been that its moving impulse would find its center in China. The process of centering Christian work in China has been going on for a long time. It is not too much to say that the events of the last year or two have made this hope a reality. The fulcrum of Christian work in China is now in China. It is true that until the inarticulate mass also puts its hands to the lever it may wabble somewhat. Nevertheless the impulse to the Christianization of China is now to some extent a Chinese impulse. The Chinese Church is indigenous to the extent that the Christian impulse now moves within the Christian Church in China. The Chinese

Church is beginning to make its own response to the Christian Message. A need is thus felt for the formulation of a Chinese Christian aim as over against the effort to carry out the aim of Western Christian Churches. The Chinese Christian mind is beginning to express itself. Western Christian workers in China are endeavoring to ascertain what that mind is. Slowly, but none the less surely, the Chinese Christian heart is realizing its own direct responsibility to God. In line with the above are the efforts of Western Christian leaders to ascertain along what lines Chinese Christian leaders think the Christian Church should move. One retarding factor is the absence of any comprehensive coordinating objective in the mind of all Christian workers in China, Such an objective cannot be suddenly produced. And we may expect that the Christian Movement in China will move somewhat slowly until the Chinese Christian mind has found itself. the Western Christian understands that mind and both together find a coördinating objective. It is not part of the purpose of this article to attempt to forecast that objective.

Christian work in China then, taken as Condition of a whole, has probably been slowed up Christian Work as a result of nationalistic agitation and militaristic activities. Yet in many centres it has gone on much as usual. Here and there Christian property has been sequestered either by militarists or radically minded Chinese. Occasionally Christian worship has been interfered with. But with few exceptions the missionaries have remained at their posts, though often with considerable misgiving. A brief reference will be made to some outstanding characteristics of the various types of Christian work now being carried on.

Condition of almost to a standstill, but in most of them the Gospel has been preached as usual.

Comprehensive evangelistic campaigns are not the order of the day. Where such campaigns are carried on they are local. Here and there one hears of unusual evangelistic work by Chinese evangelists. In addition to the traditional method of special evangelistic

appeals for life decisions there is now appearing a new evangelistic emphasis. In contrast with the holding of special meetings, the effort in this connection is to induce prolonged thought and meditation about matters religious, aiming at the setting up of a religious life-bent without pressing for a definite moment of public decision. In other words this new emphasis seeks to reduce to a minimum all emotional pressure on non-Christians with a view to leading them spontaneously, through personal rather than public influences, to espouse the Christian way of living. This emphasis is more noticeable among student workers than elsewhere. In general the Christian Message receives a cordial hearing. The "evangelistic opportunity" has suffered little contraction. In contrast, however, to this willingness to listen to the Christian Message is a decided increase in hesitancy to accept it. This seems to be more in evidence among students but is by no means entirely a matter of students alone. It is one result of the critical scrutiny now being given to all things foreign and religious. It is also to some extent an indirect response to the same attitude of critical scrutiny towards things religious now sweeping all over the world. It indicates perhaps a more careful weighing of the Christian Message, which in turn promises a greater depth of conviction when that Message is finally accepted.

Condition of Educational Work

Educational work has felt more than any other type of Christian work in China the present waves of criticism and nationalism. This is perhaps due to the facts that schools are an important opinion-forming factor, that the Chinese are more vitally interested in education than in religion as such and that in the mission schools extra-national influences are felt in essentially extranationalistic and contrasting types of education. Furthermore, the students have been the main strength of the nationalistic movement in China. The churches, on the other hand, are much less under foreign control than the schools. For a while after the agitations of 1925 it looked as though Christian schools would suffer

tremendously. Actually the number of students in

Christian schools did decrease and the number in government schools go up during the year. Intensively, however, the work in Christian schools seems to have benefited by the weeding out of a considerable number of students whose lesser interest was studying and whose major interest was agitation.

Various and numerous educational organiza-New tions have passed resolutions anent the Regulations position of Christian education. As a result the Ministry of Education passed certain new regulations for schools which were intended to settle the position of 'private' schools, to which class Christian schools belong. These new educational regulations embodied two major aims. (1) The securing of educational autonomy, or the control of schools in China by Chinese. legitimate Chinese desire Christian workers generally found it easy to get into accord. Having the majority of school board members Chinese and having a Chinese president or vice-president who might act as the intermediary between Chinese educational authorities and Christian schools when needed, were requirements the missionaries found little difficulty with. (2) The second major emphasis, that of a clear-cut separation between religious instruction and education as such, caused some perturbation and hesitancy on the part of Christian educationists as it seemed that it might be interpreted to mean that Christian schools must lay aside their Christian purpose. This difficulty was found in clause five and the last part of clause six of the "The institution shall not have as its new regulations. purpose religious proselytization." "It shall not include religious courses among the required subjects."

Christian Attitude to New Regulations In February, 1926, the Council of Higher Education appointed a Commission to take the matter up with the Ministry of Education with a view to securing, if possible, an interpretation of the sentences deemed ambiguous.

In the meantime Christian schools were urged to act on the other regulations. A number of other Christian educational organizations acted along similar lines. Finally Dr. T. T. Lew sent in on June 28, 1926 a personal petition to the

Ministry of Education that an interpretation of the debated clauses be issued. On July 6, 1926, the Minister of Education issued the following interpretation, which is translated from the Chinese by Dr. T. T. Lew. "In answering the petition for an interpretation of Clause Five of the Regulations Concerning the Recognition of Schools Established with Contributions Made by Foreigners, as to whether the Clause solely emphasizes the aim of the school or whether it is inconsistent with the freedom of religious faith and of the propagation of religion, etc., our official answer is that Clause Five of the said regulations promulgated means that when an educational institution is established it should have as its aim the educational aim which is formulated and proclaimed by the Ministry. It means that in the institution there should be no compulsion on any student to accept any religious faith or to attend any religious rites and ceremonies. It sets no limitation whatever upon liberty of religious faith and the liberty of propagating religion." This interpretation became valid on the date of its appearance. It seems to make it clear that the element of so-called "compulsion" in relation to religion must be eliminated from schools. This would seem, as some Chinese claim, to fit in with the Chinese religious genius, which leaves the acceptance of religion purely voluntary matter even to the extent of reducing emotional pressure on people to accept it to the minimum. In schools at least it reduces religious propaganda to personal influences mainly and to voluntary cooperative study of Christian truth and books. This is, of course, new situation that calls for a new approach to the whole problem of religious education. To solve it calls for creative experimentation.

Medical work, though the most philanMedical Work thropic in intent and the least propagandic in method, has yet received some of the hardest blows the radical elements in China have struck at Christian work. The long established Canton Hospital and the Southern Baptist Hospital at Wuchow, Kwangsi, were forced to close. A Christian doctor was forced out of Kung Yee Hospital, Canton, even after assurances that changes in

administration would not affect his position. Yet medical work has in general proceeded much as usual. Though devolution in medical work has been behind that of evangelistic and educational work there seems practically no move, outside of the sporadic cases given above, to force the issue in medical work on as general a scale as has happened in both the other types of work. Since the article on medical work in this issue (page 339) was written the missionary division of The China Medical Association has approved of comprehensive plans for devolution. This action was taken on September 7, 1926. (China Medical Journal, 1926, September, page 909). Christian medical work confronts two problems. (1) Putting itself on a basis where it can in every case serve to provide models of how medical work should be carried on. (2) Applying the principles of modern medicine to those Chinese under Christian influence or in Christian institutions particularly. Improvement along these two lines would raise the educational influence of Christian medical work to its maximum power.

At the present moment three aspects of social Industrial Effort and reform work stand out from the viewpoint of Christian interest therein. The National Christian Council through a special commission is stimulating interest in industrial problems in about eighteen centers. Two emphases stand out in the work of this Commission. First, it acts as an educational stimulant. It is endeavoring to create interest in industrial conditions among the Christian forces. Particular effort is being made to educate the Chinese pastors as to the relation of their churches to the problem of making a living as it exists in their own community. Second, it is initiating research projects into certain phases of the whole industrial problem. It is felt that the facts of the situation must be better understood ere specific and workable solutions will be discovered.

Anti-Narcotic Campaign

The second aspect of social work that has made progress is in connection with the anti-narcotic campaign. The Anti-Opium is the direct outcome of the efforts of the

National Christian Council. This latter organization is still assisted financially by the National Christian Council. It has recently worked out a five-year program and most of the anti-opium activities are now in the hands of this Chinese organization.

Neither the Industrial Commission nor the National Anti-Opium Association has yet succeeded in organizing in any adequate way the forces within the Christian Church. It is, however, true that Chinese Christians generally have responded more freely to the Anti-Opium Movement than to the movement for industrial reform. The raison d'etre of the latter is more apparent to the Chinese than that of the former, for to some extent anti-narcotic ideals are indigenous. Christian industrial ideals, however, have yet to be developed. So far it has been possible for Christians to put forth effort along industrial lines in a small number of centers only. For these reasons it is easier to secure Chinese support in an anti-opium campaign than along lines of industrial reform. The latter movement is still mainly a foreignized effort.

One other social effort stands out. It is Improvement not, however, carried on as such by any of Farm Life national Christian organization, though in addition to the specific efforts herewith mentioned the Commission appointed by the National Christian Council and known as the "Commission on Country Church and Rural Problems," has stimulated much thought and study along the same line. I refer to the large amount of effort being put into improving the conditions of farming and the farmer's life. Investigation of agricultural problems is being carried on mainly in connection with certain Christian schools, primarily Nanking University, Yenching University and Canton Christian College Real and steady progress is being achieved. In many respects the lead being taken by Christians is being followed by the Chinese. The International Famine Relief Commission is also finding considerable encouragement in its attempt to set up cooperative credit methods among the farmers. The extension of these efforts to improve farming conditions promises to be

very rapid in the near future. Like the anti-opium movement farm improvement is something that the Chinese readily understand.

In the field of literature the Christian Christian forces are still without an adequate program. Literature Coördination along this line will probably be achieved only slowly. It is particularly in connection with Chinese efforts at self-expression through literary agencies that the missionaries tend towards cleavage in their thought. The Chinese tend to approach the problem of Christian literature in an open-minded way allowing free opportunity for all aspects of Christian thought to express themselves. The missionaries are divided between such an open-minded policy and one restricting the output of literature by Christians to certain definite lines of Christian belief. Nevertheless the situation has encouraging features. The National Literature Association (Chinese), recently organized, is getting under way. producing an independent Chinese Christian literature are hampered by the dearth of Chinese Christian writers. Indeed just now even in non-Christian literary circles not much of moment is being produced. The Christian Literature Society and the China Tract Society are both producing special literature to meet the needs of the times. It is to be hoped that the strain in the missionary mind anent the Chinese literary interpretation of Christianity will soon ease off. For in spite of the encouraging amount of literature now being produced it is only through a united and nation-wide program that the tremendous need can be met.

General Aspects A few general aspects of Christian work in China may be mentioned at this section of this interpretative introduction. The educational wing of the Christian Movement is strongest in organization. Through the various regional sections of the China Christian Educational Association the educational leaders are in a most favorable position to tap the minds of educational workers and render national service to the Christian Church through the Christian school. In national organization the

literature interests are probably weakest. Both of these lines of work have particular significance for the Chinese mind.

In general Christian work in China is in a Transitional transitional stage. It is passing from being Christian Work Western-centric to being Chinese-centric. As a result there is a decided pause in program Adequate programs will not be forthcoming until the Chinese Christian mind is clarified and better understood by Western Christian workers. Christian work in China is entering into a period of experimentation. Christian workers are entering a creative period. In every direction earnest search is being made for new methods to suit the new conditions. One encouraging feature of the situation is the effort being made to get close to the actual conditions and problems of Chinese life. It is from this angle that Christian work in China is becoming Chinesecentric. The chief problem before all Christian workers is so to naturalize Christian effort in China that the Christian religion may be free to make its unique contribution to China.

Christian Relationships

The relationships of Christians to one another is an important aspect of their message. Weak Christian relationships tend to put the power of the Christian religion to secure spiritual unity into a bad light. When Christianity was judged mainly by local groups with regard to local activities this was not such an important matter. But now that Christianity is being viewed as a whole and in terms of a national movement it is. How far then do Christians in China move together? How far have they been able to carry on Christian fellowship as apart from ecclesiastical and theological unity?

National Christian Council has drawn attention to that body. It is evident that the National Christian Council cannot in the divided state of the theological Christian

mind stand for any one theological position. Theologically the relationship of Christians might be described as one of watchful neutrality. At times this puts a strain upon Christian amity. There is not at present in China any dominating theological trend. It is, of course, theological questions which have caused the strain anent Christian literature. Happily educational work has been able to avoid serious trouble with questions of this nature.

The chief function of the National Christian Function of Council is that of a clearing house for Christian N. C. C. opinion in China. But here two difficulties appear which it has not yet been able to overcome. In the first place Western Christian opinion in China is very divergent. This is, of course, particularly true with regard to the question of the political status of Christianity in China. The National Christian Council has not, therefore, yet been able to formulate what might be taken as the general opinion of Christians in this regard. The resolutions given in Appendix III indicate that the majority of the missionaries feel that the present treaty position of Christianity should be revised. They differ widely, however, as to whether such revision should be unconditional or not. In the second place the National Christian Council has not been able to form close and effective relationships with the Chinese Church at large. On the one hand, therefore, it has not been able to solve the problem of coördinating Christian activity in certain forms of Christian work and on the other it is unable to formulate the general opinion of the Chinese Christians on any matter of Christian concern. The chaotic condition of the country is one explanation of this lack of coordination. Another is the unsolved difficulty of finding how it might represent the Chinese Church. The third is the difficulty of securing an adequate Chinese staff. Theological questions also have, to some extent, prevented coöperation in Christian thought and service. The problem of national Christian relationships, like that of national political relationships, is in a state of flux. The National Christian Council, however, is moving toward a solution of the problem of being Chinacentric.

Christian Unity The problem of Christian Unity is likewise in a state of suspension. The Presbyterians and the Anglicans have attained a high degree of denominational integration. The Methodists and Lutherans have also made some progress in this direction. The Congregational groups, however, have not attained as high a degree of national organization in China as their home groups have long since achieved. Interdenominational Christian relationships are in a state of suspension. Of late years less is said about interdenominational Christian unity than was the case some years since. The move to unite the Congregationalists and the Presbyterians has not yet been consummated. Here and there are strong interdenominational movements, the most promising one being that in South China. But there is no movement towards "Christian unity" in China that is national numerically or in any other way. Christian comity in the sense of intercommunion and interchange of members between churches of different creeds is receiving little emphasis at present and interdenominational ecclesiastical unity is hardly a practical question. In this respect Christianity in China is following, at least so far as foreign influence is concerned, denominational tendencies at the home base. In other words, theologically and ecclesiastically speaking, Christian relationships in China are not moving in any particular direction. And as regards cooperation in thought and service, while much is being done, there is no objective that is serving to coordinate the Christian forces nationally. All this emphasizes the point already made that the Christian forces in China lack an adequate objective when looked at as a whole. It is a necessary aspect of this period of transition.

As to the relation of the mission and the church the same thing is true. The conviction is gaining ground that the mission should be absorbed into the Church in some way. In some cases this has been done. But in most cases the mission is still an entity to be reckoned with and in some cases is apparently looked on as an organization which is to run indefinitely parallel to the Chinese Church. In a few cases

Chinese Christian groups, with the approval of the missionaries, are making their own appeal for aid direct to the boards at home. While it is assumed by most missionaries that the mission will pass out of existence, the time when that contingency will eventuate is for many still very remote and there is no one dominating plan whereby it might be realized. In general, however, the missions are endeavoring to become China-centric. There is a tendency for the deciding voice of Christian work in China to pass into the hands of Christian workers in China.

The relation of the missionary to the Position of Chinese Church and Christian work in China Missionary is a very complex one. To some extent he shares in the criticism aimed at things foreign in general. There are tendencies to a cleavage in thinking between him and Chinese Christians. To this reference will be made again later. I am sometimes told that there is in some places a wide gulf between Chinese Christians and their foreign colleagues. This gulf, however, does not loom up in the mind of the missionaries. And it is undoubtedly true that Chinese Christians still earnestly desire and expect the missionaries to help them. That they must take a subordinate position in Christian institutions is also With this fact missionaries do not in general find any particular difficulty. Strain in the missionary mind does, however, appear when Christian truth is concerned. This is, of course, often a matter of denominational or somewhat limited interpretations of Christian truth.

The Y.M.C.A. in China has adopted the principle for foreign assistance of Christian work in China of "Coöperation Without Control." In addition to the necessity of taking the position of a coöperator without control there are other elements in the present situation in China which will increasingly affect the status of the missionary. Some of these are as follows:—(1) The policy of substituting qualified Chinese in positions formerly held by missionaries, the number of which qualified Chinese is rapidly increasing.

(2) It appears likely that there will be a decrease in the use of English in schools that might affect the number of

missionaries called for in that respect. (3) The administration of funds will pass more and more into Chinese hands. That would release considerable missionary energy. Whether in view of these changes a lesser or greater number of missionaries will be needed is an unsettled question. Certainly it seems as though missionaries will still be called on for special and expert assistance. General work will tend to pass out of their hands. There is, however, frequent reference both by Chinese and missionaries to the need for missionaries in pioneering effort of all kinds. One would anticipate that home mission work on the part of the Chinese Church would help meet this need to a considerable extent. Perhaps the chief thing about the relation of the missionary to the Chinese Church is that, while he is undoubtedly still wanted, his function is not at present clearly defined. If Christianity in China is to become internationaly minded and not a nationalistic movement there will need to be a permanent interchange of Christian experience between the East and the West. From this viewpoint the missionary must needs become a permanent medium of exchange between Western and Chinese churches. The implications involved in that approach, however, have not yet been formulated.

Christian
Coöperation

The urgency of a closer Christian fellowship is also recognized. The inevitableness of Christian coöperation and fellowship between Christians in China and the West is likewise an emerging conviction. These relationships in actual practice, however, still leave much room for development. The terms in which they will be carried on in China will have to be China-centric. Perhaps when that is fully achieved more rapid progress will be possible.

The outstanding characteristic of the Christian Movement in China is its relation and response to China's intellectual revolution.

The Chinese when awake are rethinking their position in the world and the relation of their own cultural values to the values of other peoples, problems of which they have

become aware during the last quarter of a century or so. The Christian Church where it is awake is experiencing an intellectual revolution of its own. It is beginning to rethink its own position and the relation of Christian values to those of its own. Chinese Christians are in a critical and selective mood. They do not want to lose what the last century of missionary effort has brought to them. They feel a growing sense of proprietorship and responsibility. They desire the privilege of spiritual self-direction. These they look on as the foundations of the Christian Movement. They want them put in their proper place. All other questions should be settled in the light of these foundation principles.

In its relation to the Christian Movement the intellectual revolution moves along certain Intellectual well defined lines. These are (1) Critical Activity scrutiny, (2) Mental uncertainty, and (3) Beginnings of cleavage in thought between Chinese and Western Christians. These are by no means discouraging factors. The criticism is evidence that the Chinese are more acutely aware than ever before of the presence and significance of the Christian Movement in China. mental uncertainty indicates that they are beginning to choose for themselves. The beginnings of cleavage mean that the Chinese Christian mind is beginning to move in a self-chosen direction. Altogether these aspects of the Christian intellectual revolution indicate that the Chinese Christians have come upon certain difficulties in connection with Christianity which are causing that mental activity which always ensues when difficulties are met and choices have to be made.

Criticism of Christianity widespread and at times virulent. It has come from all quarters, much of it from Christianity than against the personality of Christ. Many of the articles criticizing Christianity show that there has been study of the Christian religion by non-Christians from the viewpoint of its history as well as from the viewpoint of its theology. This criticism seems to head

up in three points. First, there is the conjunction of Christianity in treaties and in Western civilization with un-Christian interests. For instance the diplomatic status of the Christian religion in China is defined in the same treaties that legalized the opium traffic. Missionaries are not charged with being interested in promoting the narcotic traffic. But the conjunction of these opposing interests in the same documents is not understood. It seems to imply that the "right" of religious propaganda and the narcotic traffic depend in part on the same support. This implies some sort of relation of the Christian religion to military force. Christian workers do not often talk like militarists but their relation thereto under the circumstances is obscure.

This leads naturally to the second out-"Imperialistic"? standing criticism of Christianity. Its conjunction with imperialistic policies and documents gives some basis for the criticism that Christianity is imperialistic also. Missionaries have often been credited with being in some subtle way the emissaries of their governments. The grounds of this criticism are too complex for treatment here. Its main idea, however, is clear enough. Western powers have in various and devious ways projected their diplomatic influence and power into the life of China for their own commercial and diplomatic ends. Christianity has moved along parallel lines. The various Christian groups through their boards have projected their influence and authority into the life of China for philanthropic and religious ends. While Christianity has not been generally imperialistic in aim it has copied somewhat the imperialistic method. There is a widespread feeling among the Chinese, furthermore, that many missionaries have acted in an imperialistic manner. The solution is the same in both cases, an actual as over against an anticipated or potential autonomy. This criticism has not vet been successfully answered or the grounds for it cleared away.

Cultural Exploitation The third criticism is perhaps not so loudly proclaimed as the charge that Christianity is imperialistic. It originates apparently with

the students and concerns more the influence of Christian schools. This third criticism centers in the charge of cultural exploitation brought by students against the Christian Movement. This charge implies that those who make it feel that the attempt is being made to supplant their own cultural values with those from other lands.

This looks like an attempt to bring about cultural uniformity in terms of Western or "White" culture. criticism is due in part to over-emphasis on the backwardness and superstitious attitudes of the Chinese people and an underemphasis on their ethical and cultural values. It is a somewhat vague but perhaps quite proper reaction of the Chinese ego against what looks like an assumption that the chief need in fitting themselves for their place in the family of nations is to absorb Western culture. Here again the grounds of the criticism are too complex for treatment. Perhaps the quickest cure for this natural uprising of the Chinese ego is to substitute the psychology of sharing in place of that of handing down something from what is deemed a superior plane of civilization. Such a substitution of psychological attitudes is now slowly taking place. The evidence for this is seen in the frequent reference thereto in various Christian conferences. Christians all over the world need to share what they have in order that together they may produce a real Christian culture.

Criticism may of course be ignored on the Mental theory that it will wear itself out. It may. All the signs, however, point to its being continued in China. It should be answered. There is still another aspect of the relation of the intellectual revolution to the Christian Movement that must needs be diagnozed and treated. This is a widespread mental uncertainty about the Christian Message and work. Sometimes it amounts to mental confusion. This mental uncertainty is seen to some extent amongst Chinese Christians and those engaged in evangelistic work. It is more in evidence in the attitude of non-Christians towards the Christian Church and work. Students also in addition to being mentally confused about Christianity and the church are

marked by indifference towards all religion or a rationalistic opposition thereto. This opposition shows itself in objection to religion per se and through criticism of "superstitious" practices. Both these rationalistic tendencies are especially directed against the Christian Church because in addition to being deemed a part of religious superstition it is also foreign. Two questions seem to give rise to this mental uncertainty about the Christian religion? First, What does the Christian religion mean? Second. What is the place and function of the Church in the life of China?

All this means that Chinese Christians and China's those under the influence of Christian teaching Religious and Ethical Culture are being stirred by the criticisms aimed at Christianity, the revival of interest in indigenous faiths and the wave of rationalism apparent everywhere. There is no satisfactory answer to the question frequently raised by Chinese Christians as to the relation of Christianity to China's religious and ethical culture. In many quarters it is felt that ancestral worship contains elements that should be assimilated into Christian practice. There is a decided tendency to retain its commemorative aspects. Many Chinese Christians seem to be aware of the similarities of emphases between Christianity and their ancient faiths but do not clearly see the unique aspects of Christianity. This tends to obscure for them the significance of the Christian religion. Furthermore, when the Christian religion is attacked Christian leaders lack in many cases answers to the attacks. have also heard this mental uncertainty given as an explanation of the lack of aggressive conviction on the part of theological students.

To all the above must be added the diver-Divergent gent tendencies in thought and emphasis Missionary among the missionaries. Lacking a knowledge Thought of the historical background of the controversies between Western Christians, the Chinese fail to understand their significance. The Western Christian mind (this is of course more apparent at present in the Protestant as over against the Roman Catholic section of

Christianity) thus appears to be divisive and individualistic. The Chinese mind seems to tend more towards the synthetic and the coordinating principle of harmony. These diverging tendencies among the missionaries help, when known, to obscure the essential Christian values. The meaning of the Christian religion is not clear. That is one of the outstanding characteristics of its present position. It is also evident that as regards the relation of Western churches to Christian work in China, the relation of the missionary to the Chinese Church and to funds which come from the West, policies that often contrast sharply with each other are being openly advocated. And whatever their ideas on the various problems involved Chinese Christians have no coördinated agency whereby they may express such tendencies in their minds as may be prevalent. It would be an interesting experiment to have a really representative group of Chinese Christians get together and endeavor to find out their own mind on the meaning and work of the Christian religion for China. We shall probably not get by the present widespread hesitancy to accept the Christian Message until something like that is done. The Christian Movement has already moved beyond the position it held when the National Christian Conference was convened in It is at least evident that Western Christians cannot think for Chinese Christians. It is equally evident that Chinese Christians are beginning to think for themselves. The mental uncertainty mentioned above is also evidence that they have not yet thought through their problems.

It is logical to expect that, parallel with the widespread criticism of Christianity and the mental uncertainty emerging in the minds of Christian religion and arising out of the wave of nationalism and the interest in China's indigenous culture, we shall find the beginnings of cleavage between Chinese and Western Christians as regards certain aspects of the Christian Movement. Here we are dealing only with beginnings. In spite of the keenness of the desire of many Chinese Christians for autonomy there are relatively few instances in which Chinese Christians have tried to force the

Even in the case of the mission schools, where the Chinese desire for autonomy has been most in evidence, there are very few instances where the Chinese have forced the situation beyond a considerate discussion of the issues Even in objecting to what is taken to be "compulsion" as regards religious education there has been little effort to use any other pressure than that of public opinion. And yet there are the beginnings of cleavage between missionaries and Chinese Christians in thinking and attitudes along several lines. By the "beginnings of cleavage in thought and attitude 'I mean a tendency for the majority of the articulated Chinese Christians to move in a different direction from certain tendencies among the missionaries. The points where such cleavage is indicated need perhaps be listed only. (1) The Chinese Christian mind tends away from theological controversy. This does not mean that there is no difference of opinion among Chinese Christians in this regard. It does mean that they seem to be able to move together without attempting to force on each other any particular theological position. (2) In general the articulate Chinese Christians want the treaty relationships of Christianity changed and Christianity in China put into direct relation to their own government and people. (3) Chinese Christians find it easier to consider the removal of all "compulsion" in religious education than the majority of the missionaries. They seem to think of the Christian appeal as being one of personal influences only and this embodied primarily in attractive lives. (4) They seem also to desire greater freedom in expressing their Christian faith through literature than many of their Western colleagues feel it safe to permit. (5) There is also a decided tendency among educated Chinese Christians to relate Christianity to and attempt to express it in terms of China's own religious experience and genius. For instance, a book has recently appeared in Chinese with the title, "The Idea of God in Chinese History." The author is Mr. Wong Yeh Sing of Nanking Theological Seminary. He shows what the best Chinese ideas of God have been, indicates their similarity to Christian ideas and urges that such ideas must be recognized and utilized by Christian's XXXVI

in the building up of the Christian religion in China. This attitude meets with sympathy on the part of a section of the missionaries also. (6) As to Christian Unity it seems evident that if left alone Chinese Christians would achieve a closer Christian relationship than denominationalism has yet done.

No Wide-spread in thought and attitude will enlarge or be surmounted before they become serious it is difficult to say. There is little to indicate that a wide-spread split between Western Christian workers and their Chinese colleagues is imminent. Such tendencies to cleavage do, however, increase the difficulties of national Christian relationships, especially where theological or ecclesiastical questions may or do directly or indirectly influence the situation.

These tendencies to divergence of thought Movements between Chinese and Western Christians of Life should not be taken as a cause for discouragement. They are indeed movements of life within the Chinese They are self-centered Chinese responses to the call of Christ and the problems which surround the Chinese Church. This statement is in somewhat sharp contrast to a fairly wide feeling among the missionaries that the Chinese Christians lack spiritual vitality. This feeling. however, lacks definiteness. Different missionaries look on Chinese Christians from different viewpoints. There is no norm whereby one might know how to detect spiritual vitality when it exists or to test its intensity when its existence is recognized. Some think of it in terms of devotion in practical service to their fellows, others in terms of devotional faithfulness in certain practices. This feeling on the part of the missionaries is probably a reaction to a weakness in the Chinese conviction about Christianity. Such a weakness of conviction correlates with the mental uncertainty already mentioned. It is probably true to say that, generally speaking, Chinese Christians have not the same intensity of denominational or theological conviction which characterizes their Western colleagues. That is not the same, however,

as a lack of spiritual vitality. The fact is that mental alertness with regard to the implications of Christian principles, self-consciousness as to personal religious needs and responsibilities, and an earnest desire for spiritual autonomy and a Christian experience which shows itself in dissatisfaction with one's present experience and a wish to have it personal instead of transmitted, are all signs of spiritual vitality. Looked at from this viewpoint there are signs of a growing and real spiritual vitality in the Chinese Church. We may thus interpret Chinese criticism of Christianity, their mental hesitancy to accept it, and their tendency to diverge from traditional emphases as evidences of a revival of spiritual vitality among Chinese Christians. That is one of the most encouraging characteristics of the Christian Movement in China at the present time. The Christian dynamic has taken root in the Chinese mind and heart.

The Christian Movement is at the center of a maelstrom of changes and movements, all of which are stirring it with increasing momentum. It is sharing in an intellectual movement. a large part of which is manifesting itself in criticism of the Christian Movement itself. Interdenominational and national Christian relationships in China are neither sufficiently close nor vital to permit of the free flowing of the Christian dynamic. These aspects of the situation in which the Christian Movement now finds itself, if viewed by themselves, are somewhat depressing. But neither the chaotic environmental changes, the criticism nor the partial damming up of the sluices of Christian relationships have stopped effort either within or without the Christian Church. Some of these efforts, being put forth as they are in the face of chaos and disruption, are most significant for both the future of China and the Christian Movement therein. Thus another and a promising characteristic of the Christian Movement in China is a number reconstructive beginnings which are in evidence. These are all attempts to meet and measure the problems of China at close quarters with a view to finding solutions natural to the situation rather than the super-imposition of any

imported ready-made solutions. To a few of these attention will now be drawn.

Outside of and generally independent of Educational Reconstruction the Christian Church there are certain reconstructive movements which are in the main educational. The Mass Education Movement aims directly at reducing the percentage of illiteracy. It is an attempt to put the weapons of acquiring knowledge within the hands of the masses. It is now a national movement with headquarters in Peking, with Christians in the lead. In general it has been supported with enthusiasm by all classes. Students in particular have given freely of time and effort to make it go. The National Association for the Advancement of Education is investigating educational conditions and problems in China in a most thorough way. The aim of this Chinese association is to work out a scheme of education adapted to China using therein every educational device and principle that has proved worthwhile elsewhere. These efforts are hindered by the chaotic condition of the national finances, a large proportion of which find their way into the hands of the militarists. Nevertheless educational tests and standards adapted to China are being evolved. More progress seems to be evident in this connection than in any other line of effort.

Educational Need

The significance of these efforts at educational reform and adaptation looms up vividly when the actual educational need is estimated. If the school population is to bear the same relation to the total population that it does in the United States then the 25% of the population which would comprise the school population in China would mean about 100,000,000 students of all ages. Professor Twiss, who made an investigation on behalf of the National Association for the Advancement of Education, estimates seventy-five or eighty million.* About 1922 there were three types of schools in China. (1) Private—old style

^{*}Science and Education in China, Twiss, page 63.

largely. (2) Government—modern. (3) Mission. On the highest estimates available about 13.5% of the school population were in these schools and hence getting some sort of education. Professor Twiss makes the proportion of the school population actually acquiring some education about the same as this, though his basic figures vary from those given above. Now if it be assumed that on an average each teacher would have fifty pupils (Professor Twiss makes it twenty-five!) there is needed something like two million teachers. To start a program that means an improved educational system, that will eventuate in this army of teachers and will help build up an educated public opinion and train the Chinese in citizenship, has more significance for China at present than movements for the reform of the government. The urgency of concentrated attention on this need is seen in the fact that in China only about 3.3% of the total population is getting an education as over against 12-13% in Japan and 26.2% in the United States. The combined population of both modern government and mission schools is only about 1.5% of the total population. Thus concentrated study given to educational problems in China is an evidence of foresightedness and farsightedness that promises well for the future of China.

Educational reconstructive beginnings, therefore, are appearing along two lines. First, in regards to the improvement of educational methods and second, in regards to the increase of educational facilities. In all this educational reorganization Christian educators are taking a prominent part.

Indigenous Organizations

The Anti-Opium Campaign now in the hands of the National Anti-Opium Association is embarking on a large scale educational effort also. It is concentrating on the building up of an informed public opinion as the only means whereby this evil can be effectually subdued. Within the year a national organization has been set up for dealing with the problem of leprosy in China, which has its own Chinese secretary. Modern trained Chinese doctors are also beginning to make their efforts felt. They have their

own national association and publish their own medical journal. Their efforts are backed up to a remarkable degree by the rapidly growing and efficient Nurses' Association of China. This latter organization is not yet, however, as fully controlled by the Chinese as the other movements mentioned. In all of these movements, also, Christian leadership is taking its full share.

None of these efforts are adequate to the International needs they face. But they are blazing paths Cooperation that will be travelled by multitudes in the near future and all of them are reconstructive forces that will in time overcome the disruptive elements now so prominent in the life of China. One aspect of all these educational efforts demands special mention. It has special meaning in these days of anti-foreign agitation. Through all of them runs the freest and most cordial international cooperation, particularly in connection with educational investigation and reform. In many ways foreign experts and missionaries give of their time and thought to these movements. They might well be called international exchanges of experience and constructive effort. for through them international cooperation is being built up and international amity strengthened.

Within the circle of the Christian forces New these reconstructive beginnings show first in certain movements to fuse Christians into a more vital Christian relationship and. second, through certain efforts to approach more directly and intimately the actual problems confronting the Chinese people and in which the Christian Church should be active in finding solutions. None of these movements are embodied in national organizations as yet. They are movements, so to speak, from the bottom up and not from the top down. They are potentialities that may yet work out in nation-wide organizations. Most of the Christian groups in the oldest center of Christian work in China, Kwangtung province, are federated. The same thing is true of Swatow also. In these centers Christians have found a way to express their Christian life together. They are working out a model Christian relationship that should be carefully studied by all Christians in China. They are autonomous without being spiritually isolated. Their autonomy leaves the road open for the fullest coöperation between them and Western Christians. Furthermore, nearly every community where there is more than one Christian group is cultivating Christian fellowship through some kind of a federation or union organization. This is particularly true of the Chinese Christians and also to a lesser extent of missionaries. These community movements towards Christian fellowship are not ecclesiastical nor theological. They are functional. They are movements for cooperative thinking and to some extent for cooperative effort. They are a natural development from community contacts and needs. They are not coördinated nationally. It would seem, however, that in the next national Christian conference they should, to some extent, find expression through representation. At present they are largely undeveloped potentialities. The many retreats conducted under the aegis of the National Christian Council during recent years also belong in this list of reconstructive beginnings of Christian relationships.

Another reconstructive beginning along the Devolution line of Christian relationships is the rapid momentum now being attained by devolution. By "devolution" I understand the passing over of Christian work to Chinese leadership. This devolution, of course, is apparent mainly among the group of articulate Chinese leaders. It is not so much a matter of official actions by boards, missions or other Christian groups as it is a feature of the rapidly increasing influence of Chinese Christian leadership in the various forms of Christian work. In the third issue of the China "Mission" Year Book there was only one Chinese writer. In this issue nearly fifty percent of the articles are contributed by Chinese Christians. This growing expression and influence of the Chinese Christian mind is the most marked evidence of the rapid acceleration of devolution now going on. In South China, particularly in Canton and Swatow (among the Baptists), the Chinese Christian mind has become the dominating factor. The necessary readjustments by the

boards concerned is still pending. The Y.M.C.A. and Y.W.C.A. have probably gone further in making the necessary adjustments in this process of devolution. The anti-opium campaign has, as has already been observed. passed under the direction of Chinese leadership. Educational policy in connection with Christian schools is passing into the hands of the Chinese. The last meeting of the Council of Higher Education appointed an advisory committee of Chinese educationalists to work out a scheme whereby Christian schools might render their fullest service This was deemed the most significant action of their meeting which took place early last summer. Reorganization to embody this fact of devolution will still take time for consideration. It will, however, follow inevitably. The Chinese are showing the road to devolution. Their foreign colleagues are readjusting their often cumbersome machinery to suit this change as rapidly as they become conscious of it. As regards the terms, also, of religious education the same fact is apparent.

The last but perhaps not quite so easily Scientific recognizable reconstructive beginning is in Study the increasing number of serious attempts being made to understand the problems of Christian work as they are in China and to relate the Christian Church directly thereto. Some only of these can be mentioned. Nanking Theological Seminary sent a class for two weeks into a country district where not only was much practical service rendered but where the members thereof where enabled to study at first hand the problems of the rural church. This is a most encouraging effort to tie Christian workers up with the actual problems they must solve. Others are thinking along the same line. This particular experiment might well, however, serve as a model, in conferences a direct attempt is being made to link the church up with the problems of the farmer. A creative effort is being put forth to develop an effective rural Nanking University has done some promising work along this line. Shantung Christian University, also, is planning a settlement in connection with their theological department which aims to study directly the same relationship of the church to rural needs. A recent issue of the Cheeloo Magazine, the publication issued by Shantung Christian University, contains the result of a scientific study of the relation of Christian teaching to conduct. The conclusions drawn were, of course, only tentative. But the experiment coupled with other efforts to improve the methods of religious education indicates a new beginning full of promise.

None of the above efforts are the outcome Spirit of of the work of any national organization. Investigation They are natural approaches to actual One national organization, the Industrial Commission of the National Christian Council, is utilizing the same approach in starting investigations into actual problems of making a living. All the above direct attacks on problems before the Christian forces are marked by a desire for and spirit of investigation. Another outstanding characteristic of the Christian Movement in China thus becomes apparent. It is the effort to investigate anew the Christian problem in China. Particularly though not exclusively in connection with student evangelism the same spirit of investigation and experiment is seen. The majority of evangelistic workers still seem contented with the more traditional methods. All the above reconstructive beginnings also mean that scientific methods are being increasingly applied to Christian problems.

Breaking up of may be said that most of the changes taking place or being called for in Christian work in China, together with the mental attitudes, the beginnings of cleavage in thought and reconstructive effort are part of a breaking up of the Christian mind in the face of an accumulation of difficulties and demands for readjustment. On the Chinese side this is due to two factors. First, an almost nation-wide resentment against the manner and methods of the Western impact upon China. Second, the welling up of the Christian dynamic through the Chinese Christian heart and mind. This breaking up of traditional attitudes and programs is preparatory to a resetting of the

Christian aim in China. This is being approached in a spirit of investigation and experimentation. This spirit the missionaries to a large extent approve. They recognize the inevitability of readjustment. The details of this readjustment are not, however, near being generally settled. The various beginnings in reconstruction do not yet settle the lines along which this readjustment must move in the future.

The future of the Christian Movement in Future of China no one who is wise will attempt to Christian forecast. Its roots have struck deep down into Chinese life even though numerically it is still weak. The greatest promise for its future is found in the vital way the Chinese mind and heart is responding to its implications. It has in large measure become China-centric. The immediate need is to complete this process. It is indigenous to the extent that Chinese Christians are beginning to direct it. It is coming to grips with the Chinese mind and religious genius. This of course means struggle to some extent. But this struggle is in itself proof that the Chinese mind has passed the period of easy acquiescence and is entering the period of vital response to the Christian Message. The Chinacentric movement in the Chinese Church will continue. The beginnings of Chinese Christian autonomy will grow. And lasting solutions to the problems of the Christian church in China will be found as fast as, and in proportion to, the articulation of the Chinese Christian mind. For that reason, while they do not represent adequately the whole Chinese Christian mind, we need to keep our eves on the articulate Chinese Christian leaders. They are the forerunners of the Christian Church in China tomorrow. In them may be discerned the most significant characteristics of the Christian Movement in China to-day and probably to-morrow.

Chief Need Problems are strewn all around the Christian Movement. It is almost impossible to say which is the most important or most difficult. One need, however, seems to link together most of what has

been said. It is the need of continued thinking and digging into the actual problems. It is the need of a patient faith and a faithful patience in understanding the task before Christian workers and a conviction that no matter what the difficulties along the way God will work out in China the building up of a people who know Him and are energized by faith in Him.



PART I

THE CHRISTIAN MOVEMENT AND NATIONAL AFFAIRS

CHAPTER I

THE PROTESTANT CHRISTIAN MOVEMENT AND POLITICAL EVENTS

Harley Farnsworth MacNair

The object of this paper is to present Object and certain aspects of the Christian movement in Sources China as affected by the political and military It is not to summarize the political events themselves or to comment upon them except as they have to do with the Christian movement of the present day. It may at first sight appear not a little absurd, if not impertinent, for one whose work is done within the shadow of the largest treaty port in China to attempt the presentation of a topic having to do with China as a whole. So it appeared to the writer when he was asked to undertake the task: only the suggestion by the editor of the Year Book that a questionnaire be sent to various centres so that first hand information might be obtained, overcame the writer's reluctance to undertake the summary. The main sources for the paper are, accordingly, some forty-five answers received from more than a dozen of the twenty-one provinces. In addition various newspaper accounts, which have not always been accredited at their face value, and certain materials which have within recent months appeared in The Chinese Recorder have been used. The preparation of the study has not been devoid of the elements of humor, although evidence of these may be sadly lacking in the study itself. For example, one saintly and long-suffering missionary replied to the

request for information as to the Christian movement within his area by enclosing a newspaper clipping in "The Lord knows which occurs the following selection: we have had war enough, and none have felt it more keenly than the merchant and missionary in their isolated regions, where for months on end they have been surrounded by a looting, robbing, raping rabble of armed But this very thing has in every instance increased and cemented the friendship between the merchant, the missionary and the native. True, there are always a few missionaries as well as merchants living in the great cities and treaty ports, who like to blow their horns and advertise their wares or lack of wares, brains or lack of brains ' Another element of humor, and of interest to a student of history, was to be found in the ways in which writers from the same area would differ in their estimates of, for example, the effects of the disturbed conditions upon Christian work in their area. The element of relativity was very strong as a rule; if sweeping statements occur hereafter, the reader is advised to bear in mind this introductory statement.

Effect on Has Christian Work in your area been Religious Work affected one way or another by the political situation during the past year? If so,

specifically how?

To judge from the reports current in foreign and native newspapers and magazines, as well as the remarks one hears constantly of the upset conditions to be found all over China, one would expect that this question would have been answered almost unanimously in the affirmative. As a matter of fact more than one-fourth of the replies indicated that religious work had been affected very little or not at all. One writer from Laian Hsien in Anhwei said: "We are a small conservative city with very little public or political opinion. The students demonstrated a little after the May 30th incident; but I question if anything would have happened had not agitators come up from Nanking. I was away at the time. Two weeks ago I returned here after an absence of three and one-half months. Everybody seems glad

to see me back again. My answers to your questionare as follows: "No." A school-master elergyman from Anking, in the same province, agrees in general with this reply, adding: "The spirit in all the schools is good this term, and in my own the religious feeling is better than I have ever seen it." From Foochow in Fukien it is reported that "within the metropolitan area there has been no noticeable effect of political changes upon our church work," but that in the country districts banditry has handicapped church work. The concluding remarks of this writer are significant also: "From reading of rather a wide sort I am inclined to believe that - Shanghai newspaper reports to the contrary notwithstanding - Fukienese Christians and their schools are just about as peaceful and well off as those of any section. Perhaps to say 'Northern Fukienese' would be more accurate because there has been considerable trouble in the southern end of the province. They are unpleasantly close to Swatow with its communistic bosses. We have had opposition here, but not any violence following the Shanghai outbreak."

Some Disturbed On the other hand there has been con-Gentres siderable difficulty in Manchuria because of the rivalry of Chang Tso-lin and the Christian General Feng, and because of the May 30th incident in Shanghai. Disgust with Feng and his coup d'etat at least temporarily weakened Christian work in Harbin. But from Kansu it is reported that the coming of Feng's soldiers has aided rather than hindered the work. Two other aspects of this question are interesting: first, that evangelistic work has been considerably less affected in general than educational work; second, that several have reported that Christian work has been favorably instead of deleteriously affected by the up-set conditions: the aid rendered by Christians - both native and foreign - in the face of difficulty has strengthened the hold of Christianity in places where it has hitherto been relatively weak. A tendency to establish "independent" churches is also to be noted; whether this is for good or for evil

cannot at present be stated, but it would seem as if such a movement must result in considerable good. From Kweichow, Kwangtung and West China reports came of trouble made for British mission institutions, schools and churches, with a falling off of attendance due largely to fear. In general it is clear that work in urban areas has suffered considerably more than that in rural districts.

Anti-Foreign Are you aware of any anti-foreign or Unorganized anti-Christian feeling in your district?

There is clearly a kinship between questions One and Two, nevertheless the replies showed that they are by no means identical. In any consideration of the terms anti-foreign, anti-Christian, Bolshevistic and Soviet, it must be clearly borne in mind that there has been a regrettable tendency on the part of many to confuse terms. Whether a Chinese is "anti-foreign" or "anti-Christian" or "Bolshevist" or "strongly nationalist" or "patriotic" has to do very largely with the viewpoint of the one who arrogates to himself the position of judge. Subjectivity enters as strongly into a consideration of this question as relativity did in the question first considered.

About one half of those who contributed information indicated that there were noticeable or definite indications of anti-foreign or/and anti-Christian feeling. From this one must conclude either that the missionaries are not competent observers and judges of such feelings on the part of the Chinese, or that there is no such widespread feeling among the people as is indicated by current rumors and reports. From Shensi, for example, comes the statement that "there have been attempts made to stir up both anti-foreign and anti-Christian feeling but with very poor success." As is to be expected, a distinction is made between groups of the people: those who report such feelings almost unanimously refer to students and, in a few cases, radicals, but add that the cooler-headed ones. the upper classes, and the officials generally are opposed. In country districts such feelings appear to be conspicuously lacking. From Kansu it was reported that closer cooperation on the part of foreigners and natives in the administration of a certain C. I. M. school had resulted—which in itself would seem a good thing. From Kirin it was remarked that there was little or no anti-foreign feeling expressed, only a desire for autonomy. It is apparent that such feelings are considerably less noticeable than they were last summer: whether they have disappeared or merely gone underground cannot be known until warm weather comes again.

Anti-Foreign
Feeling
Organized
Changsha in Hunan: "There is a very
definite anti-foreign and anti-Christian spirit
abroad in Hunan. It is rather well organized
through the 'student union' and 'Wash Away Our Shame'

society, consisting of students and a class of ruffians and rowdies. It is also fostered by communist, Marxian, and anarchist societies." A report of the anti-Christian activities in Changsha dated December 26, 1925, and published in the North China Daily News (Shanghai) on January 5, 1926, referred to "parades, threats, loud talk, handbills . . . ," many attempts to intimidate students in Christian schools into leaving, but no serious violence, and contained the following interesting translation of "the most serious handbill": "Labourers, Farmers, Students, Merchants and all who are oppressed! We do not fear the imperialism shown in machine guns, in the customs conference held by the allied powers, in the unequal treaties. What we do fear is the subtle, invisible, cultural invasion of Christianity, because it brings with it the deceptive instruments of tenderness and philanthropy. It is these activities that destroy our nation, weaken our place among peoples, make us insensitive, so that we think 'even the thief is our father.' A hundred thousand foreign soldiers in Shanghai cannot kill our patriotism, the murdering of men at Shameen cannot destroy our purpose to save China. But this subtle Christianty! Its imperialistic, cultural invasion can cause a hundred thousand of our youth to become infected. First the heart dies, then our bodies die later. Christianity is a superstition that kills the heart, kills so that no blood is seen. Of course we fear it! Fellow-countrymen! Do you think these foreign imperialists would send all this gold into our land for the building up of schools, for the establishment of churches and hospitals, without some scheme for gain? That is a false belief! Schools are the camps of cultural invasion. Churches are slave-making factories. Hospitals, too, are centres of invasion. See the evil before your eyes! What school omits the reading of the Christian Bible, fails to observe Christian ceremonial, to pray, to baptize, and to carry on all these church affairs? In the interior, too, all these preachers with their praise and prayer are really fooling the country people, bringing in capitalistic influence, serving to unite bandits, secretly importing machine guns! In some places, as in Hupeh province, they cut off a piece of land every day. They make sport of our boys and girls.

"Fellow-countrymen! If we all become Christians and all China becomes Christianized, then imperialism will become like a great sword and an executioner's axe throughout the land, plundering our homes and cutting us to pieces. We must organize, must unite, must oppose

this force with all our might.

"Our motto must be:—Oppose Cultural Invasion. Beat down the imperial dogs, i.e. Christianity. Save the oppressed, i.e. the Students in Christian Schools. Christian School Students! Leave those schools where you suffer!"

Anti-Christian that the people were quite too busy saving Church Feeling their goods and their lives from the military to have time for anti-foreign feelings. An educator in Nanking replied: "Not so much anti-foreign as anti-missionary and not so much anti-missionary as anti-Christian-Church. There is a feeling abroad that missionaries and the mission churches are in league with western imperialism and that mission schools are hindering the progress of nationalism and nationalistic education." And another educator in the same city added that there was more such feeling "than has been noticeable any time in the past twenty years." Another report from the same city says: "Anti-Christian feeling seems to exist chiefly in the

Bolshevist groups which are in three government schools— Southeastern University, Waterways College and Tsung-yin Middle School. It came to the front in desultory half-hearted and unpopular demonstrations at Christmas time, mostly ending in a fizzle. In a neighboring city. Taipinghsien in Anhwei, about 80 students broke up a celebration on Christmas night, smashing seats and window-Police finally quelled disorder. The Methodist district superintendent (Chinese) has settled up the matter. The general population seems not to be anti-Christian. One worker returning from country districts reports that they have not heard of the agitation." In Kiangsi there seems to have been some anti-foreign rather than anti-Christian agitation within the past few months. No serious import, however, is attached to the small amount of trouble felt in that province.

A writer from Chengtu in Szechwan says: Anti-Christian "There is considerable anti-Christian feeling Feeling around us: and during the summer it was For several weeks some of our Christian teachers and preachers were on a proscribed list, but so long as Yang Sen was in control none of them were molested. At the beginning of the fall term posters were pasted up near the West China Union University warning all and sundry that if they entered the institution they would be regarded as void of manliness. Christian feeling is quieter just now (January 27) but it still exists. I do not think that there is any great amount of anti-foreign feeling in this part of the province; but in the neighborhood of Chungking and other Szechwan river ports it is intense." A Chinese pastor in West China says: "Yes, I am aware of anti-foreign and anti-Christian feeling in this area, especially in big centres like Chengtu and Chungking." From Kweiyang in Kweichow one gentleman concedes, not without a sense of humor "There is probably more or less anti-foreign and anti-Christian feeling, but so far as can be seen the people generally are quite friendly to us and indifferent to the Gospel." It is noteworthy that even in the places where anti-foreign and anti-Christian feeling is evident, it

has manifested itself harmlessly in most cases: there has been, with a few exceptions, little action, and even where action has taken place, such as in the case of schoolstrikes, it has not always been possible to separate matters of school policy from those of larger concern. Often the trouble is caused by a small group of malcontents over some purely local incident or condition and not as a result of any real movement as such. And in such cases, for example that of the attempt on the part of a self-seeking group in Swatow to take over the property and control of the Anglo-Chinese (Presbyterian) College, the reporter in the North China Daily News for March 3, 1926, says: "It is needless to say that most of the students had nothing to do with the matter, nor that the Christian boys in the institution have been hard put to it in these circumstances. The whole thing has been arranged by a small coterie led by this usurping principal, under shelter of the clamor against 'British imperialism,' and with the fear of the strike-boycott committees with their imported gangs of pickets hanging over the heads of any who dared to make the mildest protest."

Political Tendencies "Can you summarize the trend of political thought in your area as far as the intelligentsia are concerned?, e.g. Is there any sympathy with the idea of monarchical restoration, or with Communism? Is there any noticeable anti-military

feeling?

Any trend toward monarchical restoration is chiefly conspicuous by its absence; less than half-a-dozen writers mentioned interest in monarchical thought. It would appear, however, that a certain amount of this is to be found in the north-western provinces of Kansu and Shensi. A letter from Lanchow in the former province has this sentence: "Many country literati still favor monarchy." Another from Hanchungfu in Shensi is still more explicit: "There is decidedly strong sympathy with the idea of monarchical restoration, the ordinary man in the street, and the farmer, looking around timidly, says in a whisper, "Give us back our Emperor and all will be right." If the idea were taken up seriously the whole country

would probably be with it. There are a few who are drawn to Bolshevism, but in utter ignorance of what it means. Anti-military feeling is always burning, the people have suffered—and are still suffering—too much, not to hate the sight of a soldier."

From Foochow comes this statement: "There are those who, if a strong monarch who could bring order out of confusion were in sight, would not object to a restoration of the monarchy, but they see no particular hope in this direction now. I have found no great enthusiasm for Communism though there is doubtless a group of radicals who might use the Soviet cause and money to ride to positions of power if they had a chance. I do not believe that even they have any convictions in favor of Communism that are based on either intellectual or moral grounds. Once they were in power they probably would discard that vehicle and carry on in the usual way. There is a lot of opposition to the military government and it is given very slightly concealed expression in all quarters, but it is based on the military promotion of opium, starving the government schools almost out of existence, and the fact that the military are from the north, like foreigners, and have done practically nothing of a constructive nature since arriving in Fukien under Sun Chuan Fang. The taxation has increased from twenty to fifty fold within the past 3 years since Li Hou Chi was driven out. The general tone of political thinking is decidedly pessimistic." These remarks may be taken as typical of reports from practically all the provinces heard from. From Kiangvin in Kiangsu comes another typical remark: "As to the political feelings of the educated classes, I think I can say that they would be willing to welcome any change in government that would give peace and security to the people. I have not heard of any communistic tendencies, and the only Communistic agitator who has spoken out in the neighborhood was arrested and put in jail. The people are all thoroughly disgusted with the present military régime in the country, but do not know what to do to relieve themselves of this curse." Another letter from the same city mentioned the public decapitation of the Communistic agitator and the exposure of his head.

Bearing in mind the reports in contem-Communistic porary newspapers and magazines, one would Influence expect to find considerable pro-Communistic thought in various parts of the country, expecially in and around Canton. But, generally speaking, this is not "There are so many movements that it is difficult to judge their significance or relative importance. question has seemed to be that of Communism. It has a considerable following, but has been vigorously debated with an increasing confidence on the part of those who oppose . . . "The head of a well-known institution in Kwangtung writes in a like strain: "The general feeling, and this is certainly more true with the intelligentsia than even with the common people, is opposed to Communism. I believe myself that such Communistic ideas as are put forward are largely for political purposes rather than any real interest in Communism." Another well informed observer in the same area says: "I need hardly say there is a strong anti-imperialist spirit in all classes of people. This does not manifest itself in indiscriminate hostility to foreigners. Russians are, openly at least, in high favor, Germans are beyond suspicion. Americans are recognized as doing much good work, but American business men are believed in the main to hold the British opinion as to Chinese readiness for equality and Americans are generally thought of as tainted with the dangerous disease of capitalism. Communist writers in the newspapers keep continually before the public the menace of international banking controlled from Wall Street. The U.S. Government is generally regarded as only half sincere in its professions of friendship for China and its diplomacy is mistrusted. Frenchmen are ardently disliked -the leased territory of Kwangchowan is being brought more to public notice by the extension to its borders of the picket system, by which the strike organization is seeking to reduce Hongkong by cutting off supplies. The Japanese are now being subjected to a definite boycott on the general lines of the anti-British boycott. Notwithstanding all this,

individual foreigners are not molested and find shopping and sight-seeing as agreeable as ever . . . Far from there being any sympathy with any restoration of monarchy, the Kuomintang Congress, which has just (the end of January) completed its 19-day session, declared its opposition to both the Provisional Constitution of 1912 and the Tsao Kun constitution. This party controls the entire province -the first time it has been under unified control in many It also has increasing influence in Kwangsi. That province is under independent military control but has adopted the Nationalist government flag and professes similar views. South Fukien is also affected by Kuomintang influence. The party demands the summoning of a National People's Congress to form a new constitution. It is ready to cooperate with General Feng and the Kuominchun but is bitterly hostile to all other groups. Communism as a spirit and a driving force has great strength in Kwangtung. The Communists are within the party and have stamped it unmistakably with their characteristics zeal, discipline, anti-religious bigotry and terminology. Their power is increasing. On the other hand none of the distinctly communist policies have been put into operation. The powerful Russian political adviser, who has just had his term renewed for another three years, has declared to many interviewers that China is not ripe for communism, and that all Russia wants is a strong and independent China which will be a friend to her. Other Russians admit more selfish aims. For the time being the men in real control are devoting all energies to the work of organization and consolidation. Communism is being talked by lesser persons and the enthusiasm of these doctrinaires is being utilized. However, there has been no more confiscation, radical taxation or establishment of government monopolies than may be duplicated in the practice of more than one Western government which is regarded as being safe and sane. The taking over of the Kung Yee private hospital was arbitrary and restitution does need to be made."

Acti-militarism So much for Communism. There is a monotonous regularity to be noted in the

remarks concerning anti-militarism. Whether it is voiced clearly or not, there can be no doubt that this feeling exists practically throughout the country. A study of the replies received can hardly fail to impress one with the fact that most of the political thought in China at present is of a strongly nationalistic turn. It is not primarily promonarchy, pro-communist, or even pro-republican, nor is it mainly—in most places at least—anti-foreign: it is anti-special privileges, anti-unequal-treaties and distinctly China-for-the-Chinese.

Through what channels does political opin-

Political Agencies ion express itself?

The answers to this query were for the most part brief, and may be summarized as briefly. In many parts of the country there are no public channels open for expression. Private conversation, tea-shop talk, a daily press which, outside of the treaty ports, is generally well muzzled, occasional placards or posters, some public lectures by students where the military permit them, resolutions of student bodies, and occasional pronouncements of Chambers of Commerce these constitute the main channels. And these, as just mentioned, are often clogged. One writer from Wusih in Kiangsu says: "Political opinion, when it is expressed and when it represents in any way the real opinion of the mature men of the district, is expressed through the Chamber of the Elders of the county, who represent their townships by a sort of common consent without any apparent formal election."

Soviet Influences What if any Soviet or Bolshevist influences are to be observed in your area?

In connection with this subject one may again be somewhat surprised at the considerable number of supposedly well-informed workers in close contact with the Chinese who report that there is little or no Bolshevist influence to be observed in their areas. "These influences are mostly hearsay and not very real." (Nanking) "Bolshevistic influence here is making no headway, except among the Russians." (Harbin, Manchuria) "None" (Kirin) "None, except through literature of which a goodly supply flows through. (Foochow) "Practically

no Soviet or Bolshevist agencies are apparent in Foochow. There is doubtless a lot of literature imported from Shanghai, and possibly Canton, and it has been reported that Soviet agents have come to Foochow from Canton, but so far nothing definite has been heard from them in Foochow. (January 17, 1926). "Practically nil." (Lanchow, Kansu) "Soviet advisers have worked with the government, exercising great influence. They have given no evidence of trying to set up a Soviet state. (Canton) "This is a question difficult to answer. There have been the wildest rumors as to the number of Russians in and about Canton. It is doubtful whether the number has ever been over 100. It is also significant that even Hongkong has ceased to harp on Canton as being 'Red.' The general opinion seems to be that such Russians as are here have been political, economic and military advisers and have done a useful piece of work for the Chinese. When I say 'general opinion' I mean Chinese opinion. I think it would be found that a great many foreigners would not agree with this. Those who do not agree, however, may be somewhat limited in their sources of information." (Canton) "We do not believe there is any marked Soviet or Bolshevist influence here" (Kiukiang, Kiangsi) "One Li Ming Middle School is frankly Kuomintang." (Nanchang) "There is not a great amount of Bolshevist influence abroad; there may be a steady burrowing underground, but it does not make much noise nor does it come up to the surface to breathe very often." (Chengtu) "From the acts of some of the students, and one kind of paper, it seems there is Bolshevic influence, but not much." (Chinese correspondent from Chengtu) "Soviet influences are not prominent ... " (Ta Chuh, Szechuan) "I am not in touch with any influences which I would like to define by the term you use in this question. There may be much extreme opinion. One would be disappointed in the Chinese if there were not. One does not find it possible to trace much of this to Russian propaganda, neither can one deny the possibility of such propaganda." (Nanking).

Several correspondents refer to apparent Bolshevism in influence of Bolshevism in the schools, and to Schools the probability that the Soviet Ambassador in Peking is dispensing funds and information. From Shensi comes the statement: "There have, to my knowledge, been two visits of Russian Bolshevists to the Middle School of this place. [Hanchungful They were evidently expected to be entertained at the school. There are, I am sure, native agents at work, and I have seen correspondence with distant places on these things." From Changsha: "It is generally understood that the present head-quarters of the Communist party or some form of extreme Bolshevistic society is at Changsha. We found that in the industrial work of the Y. M. C. A. there was among the laborers a definite division. The Marxians opposed the Anarchists and were afraid that the laborers' school in the Y. M. C. A. might get a teacher whose sympathies might lean the other way, so asked to be allowed to put an observer in the class-room to censor the teacher. Of course the request was refused." No unbiased observer can deny that there are certain—or rather uncertain - Bolshevistic influences at work in China, but neither can he deny that much of what is heard is nothing more than the cry of "Wolf, Wolf,"

Bolshevism and Have Bolshevist influences been directed Christianity against Christian work?

In Harbin an attempt was made, but it failed. At Yenchow, in the Land of the Sages, students passed through posting up posters at the shrines and sacred places, but no Bolshevistic influences were felt during 1925 on the Church work of that area. In Foochow, whatever effects of Bolshevism have been noted, have been considered to have a good effect on the Christian work—by way of contrast, one supposes, as well as by separating the sheep from the goats! From Canton: "Some at any rate of the Soviet representatives have attempted to be fair," or even neutral." And "There was a great deal of fear of serious anti-Christian demonstrations during Christmas week. A group of Christians saw Mr. Borodin, the principal Russian political adviser, and were agreeably

surprised by the attitude he took. It is common belief that he exerted his influence to suppress any violent anti-Christian measures. Certainly Christmas passed off quite peacefully and in accord with the principles Mr. Borodin had expressed to the Chinese." In Kiangsi it has been felt that anti-Christian influence was being exerted by Bolshevists, in Nanchang and in other centres. The same is felt in various Christian centres in Szechwan. A letter dated December 29, from Nanking, has this to say: A few days ago there was an anti-Christian parade in Nanking. The slogans were anti-church, anti-missionschool, and pro-China, but nothing different from what we might expect in America if foreigners were in positions of leadership in churches and schools. Another report from the same city adds: "A Nanking University student reports that before Christmas their funds were getting low, so they had to stage a demonstration in order to get a remittance of Moscow funds through Shanghai headquarters. They put up posters denouncing imperialism, mission schools, etc., paraded, speechified, and tore down Christmas decorations in places." From Yangehow in Kiangsu it is reported that "there has been persecution of the Christian students in government institutions, but I should not attribute it to any Russian influence." From Kiangyin in the same province a certain amount of "unrest" among the students is referred to but no effect has been felt by Christian workers. In Wusih there have been few, if any, evidences of Bolshevist anti-Christian work, although there is evidence of a distinct anti-Christian movement itself: posters as bad as those used in the Boxer period have been sent to Christian leaders, but the people of the county seem quite unaffected. A bishop in Honan says, "So far we have not noticed such influences directed against Christian work." The report from Kweiyang says, "Not that I know of. If so, it has been so hidden that folks are hardly aware of it." About the only conclusion to which one can come from a consideration of these answers is that although, as is well known, there is on foot a very considerable anti-Christian movement, there is comparatively little to indicate that there is much direct responsibility to be attached to Bolshevism; that there is some direct

influence of this kind one cannot doubt, and that a good deal of the responsibility is to be traced indirectly to the Bolshevists appears clear. It is, however, no more correct to attribute the anti-Christian movement to the Bolshevists than it is to attribute the growth of a national spirit to them.

Treaty Rights Is your work affected by your Treaty Rights? What would be the effect upon

your work were these rights to be withdrawn?

The answers to these questions were on the whole rather surprising and extremely interesting. A few felt that their work was favorably affected by the treaty rights and felt doubtful as to whether the results of doing away with them would be favorable. Some felt that abolition of the rights would affect their work unfavorably at first, but the majority appeared to feel that the rights either do not affect their work or that they affect the work deleteriously, and that the removal of such would be good on the whole. "The facts show that it was God's way of opening up the country to His servants," writes one worker from Shensi. "I doubt if the officials or people know anything about treaty rights. We have never claimed them nor been dependent upon them, and I don't think the possession or non-possession of them would have made any practical difference to us in the future, but for the modern agitators, probably under the influence of the Bolsheviks." As to the effect of removal of such rights the same writer gives this somewhat hesitating answer: "Difficult to say; will depend, not upon the law of the land, but upon the amount of evil in the particular man we may have to deal with. Our schools and preaching halls will perhaps have to be closed; chapels and churches may have to be licensed, inspected, taxed, etc., etc. Our home and class-rooms, etc., will certainly be appropriated and abused by the military (indeed this is so now to some extent). Taxation and oppression is pretty certain. But this is all man-made framework, and is of comparatively little importance - in fact its destruction may have good results; but the work of God will not be stopped; it may, in the old-fashioned way, flourish amidst persecution and loss and bring blessing to the land, and God will be glorified."

Letters from those connected with the Y. M. C. A. and Y. W. C. A. work throughout the country indicate that these organizations are less affected by the matter of treaty rights than many of the Church organizations. The reason for this is that these two Associations have gone a very considerable way toward turning over their work—both administration and property—to the Chinese. As to the methods pursued in doing this, lack of space prevents a discussion in this paper. Those who may be interested in this particular problem might do well to apply to the national headquarters of these Associations for information.

The attitude taken by the Methodist missionaries in several areas in China is pronouncedly advanced: witness the Resolutions* passed by them in a Conference at Kuling in 1925, and at another conference at Chengtu on the Church and International Relations. Whether for good or ill, for better or worse, they have evidently made up their minds on the matter and have taken a stand publicly against special rights and privileges. The concluding paragraphs of the report of the Chengtu Conference are worth quoting: "And we further desire to record our conviction that the so-called 'toleration clauses' in the treaties regarding the propagation of Christianity in China have ceased to serve any practical purpose, and tend to associate the propagation of Christianity with foreign governments. We, therefore, ask that all such references be stricken from the treaties, that Christianity may be placed upon the same basis as other religions under the Chinese government's guarantee of religious liberty.

"And finally be it resolved that we individually and collectively pledge ourselves to work for and to pray for the abrogation of all harmful treaties, or their modification in such manner as will assure to China her full national sovereignty, compatible with the claims of international justice, and the equitable considerations of all those

See Appendix 2.

interests which contribute to the well-being of the peoples of China and the peace of China and other countries." Needless to say that, like the early Christians, the Methodists have been freely criticised for taking such actions as those mentioned. Perhaps their stand would have been stronger, too, had they not used the phrase "have ceased to serve any practical purpose," the implication being that the action taken is based rather upon expediency than upon morals. Another missionary in Chengtu, however, differs from the viewpoint just presented. He answers: "Yes, we are able still to secure some measure of protection because of our treaty rights and thus we can move about with greater freedom than the Chinese. We can also keep the soldiery out of our churches, schools and hospitals. It is fortunate that these rights still are existent." A Chinese Christian also in Chengtu remarks interestingly enough, "The change of treaty rights may help to increase the friendly attitude toward Christianity and Christian work, but it will be hard on foreigners and church property."

How the foreign missionary appears in some districts to the "common people" even yet is set forth by the following statement from Chefoo: "In the country the folk believe strongly that all missionaries are in the pay of their Governments and are agents of such for imperialistic purposes, no matter how we live or what we say." But apparently this idea is not based on treaty rights since the same writer adds: "Our own work is not in the least affected by Treaty Rights." Although, considering that a change in these rights would not affect his work, the same writer says, "Outside Chinese might perhaps be a little less suspicious."

One worker in Wusih feels quite as strongly Changing Treaty Rights opposed to changes in treaty rights as some others who have been quoted feel in favor of abolishing them. "I do not feel that my treaty rights militate in the least against my work. This is the opinion of everyone that I have talked to on the subject. I do not think that the Chinese Christians here would be for our giving up our treaty rights. It is my opinion that if a

secret ballot could be taken of the whole body of literate Chinese Christians, or the whole body literate and illiterate for that matter, on the question as to whether they wanted the treaties revised, they would be found to be overwhelmingly against the revision. They simply do not dare to say that they are against the revision. them, a college man, told me that it has been impossible to express one's real opinion on these subjects without being subjected to violent persecution and probably to being beaten If China had a government or even the semblance of one, and any courts or even the semblance of courts, my work would probably be little affected by a change in these treaty rights. As things are, and seem likely to remain indefinitely. I think that it is likely that if our treaty rights are taken away, it will not be long until we shall be subjected to a great deal of annoyance from the powerful scoundrels and blackmailers who prey on the Chinese in one way or another I think that a mission hospital would be in constant trouble and mission doctors in a good deal of danger from scoundrels who would stir up people to prosecute the doctors whenever operative cases did not turn out well.... I do not believe that the Chinese Christians want to turn us over and subject us to this sort of thing. They all know how rotten their society is, and I cannot imagine that they would be so ungenerous, even if I had not seen evidence that they really do not want the treaties revised." Somewhat different in tone from the Wusih writer is another from Lanchow in Kansu who replies that he feels that in a general way his work suffers from his treaty rights by the fact that the Chinese among whom he works regard Christian work as "foreign" and resent it as such. "Personally I favor a change. It would result probably in some difficulty at first in case of intransigeant missionaries." An interesting comment upon the letter just quoted is that from another well-known Christian worker, also in the province of Kiangsu: "I have to confess, however, to being quite sceptical as to the significance of Chinese reticence on these questions and their real thinking. That does not mean to say, of course, that the Chinese with whom Mr. Blank conversed did not sincerely

agree with him. Mr. Doe of the Y.M.C.A. could give you an illuminating experience or two. He recently visited some town in . . . where the missionaries declared the Chinese Christians either were not interested in these political issues or desired no change. As a matter of fact, an open discussion blew the lid off. Some of the missionaries were surprised at this denouncement! When it comes to the Toleration Clauses Chinese Christian opinion is less definite. A group of ministers in Hangchow recently wrote . . . urging caution in securing their removal, and I have heard of one or two other places where the Christians apparently take that attitude. On the other hand a quite representative group of Chinese Christian leaders at the Conference with Dr. Mott were a unit in urging the abrogation of inequalities in the Treaties and the Toleration Clauses. It was quite a revelation to listen to them. If you do not mind my saying so, I expect an outsider could go to Wusih and gather the Chinese around him and find that many of them had very intense feelings on the subject."

Chinese Christians and Extrality

In concluding the discussion of this subject one can do no better than to call attention to page 7 of the January, 1926, Chinese Recorder, which, under the caption of THE CHINESE

CHRISTIAN FINDS FREEDOM, says:

"Conflicting reports come in as to the psychological attitude of Chinese Christians towards 'treaty protection.' Some Chinese Christian leaders aver that it has very little influence in the Christian Church. Others declare that in many places Chinese Christians desire a continuance of the present treaties until conditions are more settled. It is a fact that Christians and non-Christians sometimes seek cover for themselves and their valuables under the missionaries' flags. That is a very human and understandable move. But it raises again the vital question, does this possibility of extra-national protection for Chinese help or harm the Christian cause? To that question no answer as representing any considerable group of Christians in China is at present available. It ought to be answered. And only Christians in China can answer it. Yet in spite of

this uncertainty there are Chinese Christians who are starting on another road. A group of Chinese Christians in Moukden, the members of the Kiangsi Conference of the Methodist Episcopal Church and 5,000 Baptists in the Swatow district, have declared that Christianity in China should cease to depend upon 'treaty protection,' and should depend on the religious liberty now included in the Chinese constitution. Furthermore, these Chinese Christians see that with Chinese spiritual autonomy goes of necessity reliance on spiritual, not temporal, forces.''

Political From conditions in your neighborhood are you aware of any political progress, or working towards a goal?

The answers to this question were for the most part like the poet Burns' "short and simple annals of the poor." There was a discouragingly large number of "No's." From Shensi: "Nothing of the kind. Poverty, suffering, greed, lawlessness, oppression, ignorance,—working towards the goal of national ruin and God's judgment." From Shantung: "Very little progress observable toward a political goal. On the contrary much apathy and bewilderment." "None whatever. Votes are still sold. Justice is as uncertain as ever." One ray of light is found in that province: "In a small way there is local political progress towards a more democratic government of the city (Chefoo) through the Chinese Chamber of Commerce, which is a representative body." From Foochow: "None" "In general none." From Chengtu: "No, there is no political progress; and the only goal that one can see any of the leaders working towards is that of their own selfish aggrandizement and enrichment at the expense of the common people." "No, I do not see any marks of political progress. Disorder, confusion, distrust, jealousy, and the forward selfish aims on the part of the ruling military faction are the chief characteristics evident just now." But the Chinese reporter from this same city of Chengtu takes a more hopeful view: "There is the wide awakening of the national feeling. People are more educated. There is more opportunity for people to express their opinion." From Chungking: "No." From Suiting: "There is no

political progress in Suiting neighborhood and the only goal seems to be to make as much money as possible in the shortest possible time." From Yangchow in Kiangsu: "Not in the slightest." From Kiangyin in the same province: "I am sorry to report that I see few if any signs of political progress in this neighborhood. There is general dissatisfaction with the present state of affairs and that is about all. However, dissatisfaction with the present state is indeed the first step in progress toward a change." From Wusih, also in Kiangsu: "There is no political progress here except perhaps a small attempt on the part of the local gentry to try to persuade the governor general to establish a regular system of taxation in place of his irregular levies. A writer from Hangchow in Chekiang says: "None whatever. The present day political leaders are looked upon by the populace as grasshoppers and parasites." Another reports from the same city: "The only political progress which I see is the increase of the spirit of nationalism which finds a certain amount of anti-foreign agitation to be the easiest method of strengthening such nationalistic spirit. When nationalism sees its goal of juster international relations in view it will work far more vigorously than ever before toward a better internal reconstruction." A religious leader in Honan says: "Absolutely no political progress of the right kind. and no working towards a national democratic goal.—the "working' is entirely selfish in its aim and method." From Taikang in the same province: "Hopeless muddle bleeding of the people." From Tientsin: "Most Chinese have lost hope. Trust neither politicians nor military." "One would be optimistic to say that From Peking: he detects any political progress in the shifting of events during the last few years in the neighborhood of Peking. Many predict that this will continue for an indefinite period. Others are inclined to think that ultimately the people driven to desperation will take direct action against their military oppressors, probably uniting in support of some man who treats them better than the others do."

Political Hope The few who see gleams of political sunshine through the clouds of military

darkness explain their optimism on the ground that public opinion is being gradually formed, and where it already exists it is being stirred in the way of national thinking as contrasted with provincial thinking; some see considerable progress in education in spite of general lack of funds; some see local progress in municipal or provincial affairs. Writers from Canton are more hopeful than those in most other centres. One says; local government has been making progress against great odds in a concerted program of centralization." Another "There has been very definite political progress in and around Canton during the past three months. The civil government is stronger than it has been at any time since the Revolution. There has been greater consolidation in various departments of the government. Financially the government is better off than it has been for years. Taxes are being paid into the Treasury, and the military being paid from the Treasury instead of paying themselves from the taxes. There seems to be a definite and effective move for good government."

In general conclusion one may say, as a result of studying the answers sent in from many parts of the country, from reading the local papers and from talking with those who are interested in the Christian movement in China, that Christian work is being affected a good deal directly and a great deal indirectly, and that in many cases the effect is for good rather than for evil; that there is much less evidence of Bolshevism being the cause for this than the development of a new nationalistic spirit, which shows evidence of being on the increase rather than on the wane; that there is a very definite move on the part of many foreign Christian workers in China to change their legal status and their administrative status in Christian work; there is a desire on the part of the native workers to hold more responsible positions, which desire is generally being met by the foreign workers. It is clear that there is a strong anti-Christian movement, which tends to grow stronger rather than weaker; however, this movement, far from weakening Christianity, tends rather to strengthen it. Persecution always has been good for the

Church in the long run, since it serves to keep it awake to its duties, and brings out the best in those who are sincere and shows up those who are not. To the present much less effect has been felt than one would suppose from a casual reading of newspapers either in China or abroad. Lastly, whatever political progress is being made is largely invisible. That such progress is being made in a general way is fairly clear from the statements above, but such progress is underground to a considerable extent. On the whole it appears to the writer that the outlook for Christianity is exceedingly bright, despite civil war, treachery and confusion, which are undoubtedly rampant throughout large parts of the country.

CHAPTER II

MISSIONARIES AND SPECIAL PRIVILEGE

Harold Balme

One of the most burning questions in China Significant during the past year, in relation to the work Issue of missions, has been that of Treaty Rights and Special Privilege. Until comparatively recent years, this problem never came within the range of public consciousness. The great majority of missionaries went out to China with little or no thought that they would be participants in special rights not usually accorded to residents in a foreign country, and with no desire to occupy a privileged position. Various factors have, however, now helped to focus attention upon this question, and the outcry against the "unequal treaties", as they are commonly called, is spreading through the whole The Anti-Christian Movement, and other kindred organisations, have openly attacked missions on the score of their association with these treaties, and have accused them of exerting a denationalising influence upon their converts, whom they stigmatise as the "running dogs of Imperialism." Propaganda of every type has cast suspicion upon the motivation of Christian education. The developing race-consciousness of the Chinese people, with its natural demand for racial equality, has challenged the missionary forces to declare their attitude on the whole race question. Meanwhile an increasing and influential section of the Chinese church is definitely stating that they no longer wish to enjoy special protection, guaranteed under treaties with Western powers, and is asking pertinently whether the missionaries are prepared to share with them the possible difficulties and dangers of this new position.

In view of this situation, it is incumbent upon all of us to try and clear our minds as to what, exactly, are

the special privileges which we as missionaries enjoy in China, and whether or not they should be abandoned.

WHAT PRIVILEGES DO MISSIONARIES ENJOY?

Let us attempt, in the first place, to enumerate the special privileges which affect us or our work. In doing so it is of the highest importance that they should be separated into the three very distinct groups to which they severally belong. Failure to keep this classification clear has been responsible for much of the misunderstanding that has arisen on this subject. They are as follows:—

1. Privileges customary to international law, and apart altogether from special Treaty rights or concessions.

As foreigners living in a country which claims to observe the obligations of international law, every resident in China, be he missionary or merchant, is entitled to

(a) Protection of life and property, guaranteed by the central and local government authorities of the country in which he lives, and regulated by passport conditions.

(b) The right of appeal to his consular and diplomatic representatives in all cases of injury or alleged

injustice.

Statements have frequently appeared during the last few months, suggesting that if extra-territorial rights are once given up, no protection will remain for the missionary or his property. This suggestion is due to an entire misapprehension. In countries where there is no extraterritoriality at all foreign residents enjoy the same right to claim diplomatic protection as we do. Extra-territorial rights merely mean that if a foreigner possessing such privileges becomes the defendant in a civil or criminal suit instituted by a national of the country in which he lives, he can claim to be tried by his own courts and under his own law, - that, and nothing more. It has nothing whatever to do with his right of appeal to his consul for protection against attack or against injustice, nor does it affect his right to demand safety for his person and his belongings from the local authorities of the country in which he lives.

Such rights will always remain his under international law, and are not in any way dependent upon extraterritoriality or other "special privileges."

2. Special privileges secured by treaty, of a non-reciprocal character, and shared with all fellow-nationals.

The treaties which China has concluded at various times with Western powers, as the result of war or other causes, have conferred upon the nationals of such powers certain privileges to which they would not otherwise be entitled, and which are not reciprocal. Under the operation of the "most-favoured-nation" clause, any privileges secured in such a way by one Power are automatically claimed by the nationals of all others who come under the working of this clause. These special privileges include the following:—

(a) Extra-territorial rights.

(b) Foreign control of certain portions of Chinese territory (known as the Concessions and International Settlements), with exemption from Chinese taxation.

(c) Foreign control of China's external tariff, and

of the Maritime Customs.

(d) The right to maintain foreign troops and gunboats at certain stations.

The foreign missionary shares indirectly in all these privileges to a greater or less extent.

(a) By means of extra-territoriality he can claim to be tried by his own consul, if sued by a Chinese litigant or accused of a criminal offence. This privilege—the surrender of which by missionaries is so much feared in some quarters—has, as a matter of fact, only been claimed by missionaries in a very few instances, as it is a most rare occurrence for them to be concerned in civil or criminal suits. The fact of their possessing these extra-territorial rights may, however, have protected them against false accusations and may be a safeguard against expropriation or illegal taxation. In this connection it is worthy of remembrance that if, as the result of the giving

up of extra-territoriality, a missionary should find himself falsely accused of an offence, his right of appeal to his consul for protection against mjustice would still remain.

(b) He can build residences or mission institutions in the Concessions, thereby escaping Chinese taxation or

Chinese control.

(c) He can purchase certain foreign goods more cheaply in China than in his own country, by virtue of the low fixed tariff.

(d) In times of danger he can flee to a foreign

gunboat, if he so desire, or to a guarded legation.

3. Special privileges peculiar to missionaries and not shared by their non-missionary fellow-nationals.

This group of special privileges includes those granted under the so-called "Toleration Articles" appearing in certain treaties, the most explicit of which is the Treaty of 1903 between China and the United States. They may be summarised as follows:—

(a) The right of travel and residence in the interior, away from the Open Ports.

(b) The right of purchase or lease of property in the interior, away from the Open Ports.

(c) Protection of Christian converts from persecution.

(d) Exemption of Christian converts from taxes levied for temple support or other religious observances countrary to their faith.

These privileges, it should be noted, are peculiar to Christianity, and are not guaranteed by treaty to other "foreign-introduced" religions, such as Buddhism, Mohammedanism, etc. The Japanese included similar privileges for teachers of Buddhism and Shintoism amongst their famous "Twenty-One Demands", but this came under the group to which China strenuously objected, and which was subsequently withdrawn.

ARGUMENTS AGAINST RETENTION OF SPECIAL PRIVILEGE.

Having thus stated in detail the various privileges which foreign missionaries in China enjoy, it may now be

well to consider the arguments which have been brought forward in favour of their abandonment. Such abandonment, let us again repeat, would not of course affect the first of the above three groups. That group comes under ordinary international usage, and not under the heading of "special privilege."

The following reasons may be advanced in favour of the surrender by missionaries of any claim to special privilege:—

1. The missionary cause is essentially a spiritual adventure, depending for its success upon the blessing of God and the goodwill and friendship of the people among whom it is carried on. It is neither connected with foreign governments, nor should it in any way depend upon their protection and support. Foreign missionaries have always been ready to penetrate into countries where no special treaty privileges obtained, and beyond the reach of the armed forces of their country. They came to China long before there was any thought of such privileges. They will stay in China, if the country still needs them, long after all such privileges are withdrawn. Any suggestion of dependence upon special and non-reciprocal treaty rights would therefore appear to be opposed to the whole tradition of the missionary movement and to the true spirit of Christianity.

In this connection the remarks of Dr. David Yui at the Conference Higher Education last February, demand serious thought. He said: "In the present agitation for the abolition of extraterritoriality and the so-called toleration clauses in China, what are some of the oft-repeated questions on the lips and in the writings of not a few of our missionaries? We shall try to name a few in the order of importance given. Property. Personal safety of missionaries. Protection of Christian converts. These are, doubtless, important questions which we should not ignore. We must study them and find out proper and adequate provisions. But...should we not ask whether the abolition of extraterritoriality and of the toleration clauses would offer greater opportunities for the spiritual development of the Christian Movement in China, or hinder it?"

- 2. So long as missionaries and their converts enjoy special privileges not shared by the teachers of other religions, they are subject to implications which may prove to be increasingly detrimental to their influence and success. It is difficult for them to clear themselves of the charge of being a "foreign-protected religion" whilst they continue to enjoy these special privileges.
- 3. It has always been the privilege and duty of missionaries, in times of persecution and danger, to offer such protection as they are capable of to those who are in peril around them, whether Christian or non-Christian, but would it not be far better for the missionary to share in the dangers to which his Chinese friends are exposed, than to invite them to share in special privileges guaranteed by foreign force? Religious liberty has already been included under each draft constitution that has so far been prepared for the Republic, and it is probable that it has now found a permanent place in the country's policy. Would it not, therefore, be better for the strength and independence of the Christian Church for her members to take their stand under that provision — or even to share the risks of religious persecution—than to rely upon foreign intervention?
- 4. There is abundant evidence of a growing desire on the part of a great number of Chinese Christian leaders to be free from the implications of a foreign-protected religion. Missionaries are thus faced with the alternative of sharing that position, and the possible dangers that may be associated with it, by the surrender of special privileges, or of running the risk of creating a serious and ever widening breach between the missionary movement and the Chinese Church.

OBJECTIONS TO ABANDONMENT OF SPECIAL PRIVILEGE.

Let us now consider the objections which have been raised against any expression of willingness, on the part of missionaries, to surrender all claim to special privilege in China. The most important of these are probably the four following:—

1. That conditions in the interior are such that mission work still requires, for its prosecution, the additional protection afforded by the treaties.

Although usually stated in this form, the experience of the past year would suggest that missionary work in the interior, during a period of acute anti-foreign sentiment, has not necessarily been more difficult or more dangerous than on the coast, -- in fact it would almost appear as if the centers where foreign treaty rights were most in evidence have been the chief points of attack. Apart from this, however, it is perfectly clear that neither extra-territoriality nor any other special privilege has provided immunity against such risk, and so long as these non-reciprocal advantages continue to be a source of irritation and resentment to a powerful section of Chinese opinion, there is every reason to fear that they may be more of a danger than a protection. The real protection of missionaries and their work has always depended, under God, upon the friendly feeling of those whom they serve, and anything which is utilised as a means for disturbing or effacing that friendly sentiment will in the long run prove a liability rather than an asset.

2. That in view of the disordered condition of the country, no

change in the status quo is advisable for the present.

It will probably be agreed by all that it would have been far more satisfactory if this whole question of treatyrevision could have been considered dispassionately two or three years ago, before the outbreak of the recent antiforeign disturbances. Unfortunately there has been a long and disastrous delay in giving effect to the recommendations of the Washington Conference, and meanwhile suspicion and hostility have deepened in certain quarters, and the political condition of the country has gone from bad to worse. This, however, is no argument for still further delay, nor is there any reason to suppose that the agitation on behalf of racial equality, and the demand for the abolition of unilateral treaty privileges, will grow less with the lapse of time. Everything points to the contrary. Governments may continue to change as rapidly as they have been doing of late, but it is hard to imagine that any

government will ever hold office which is committed to any

modification of this growing demand.

So long as these unilateral treaties remain, the special privileges enjoyed by foreigners, to which China has no reciprocal equivalent, will continue to be a cause of irritation and resentment. The question of the advisability of resting the special rights of missions upon treaties whose continued existence is regarded by many Chinese as a sign of national humiliation is therefore liable to become more acute, rather than less, with each succeeding year.

3. That this whole question of Treaty revision is a political matter, in which missionaries, by the nature of their calling, should take no part.

This argument, in my opinion, fails to take sufficient

count of two important points.

In the first place, missionaries, like all other foreign residents, are in actual enjoyment of these special privileges, some of which are not even enjoyed by their fellow-nationals; and now that their retention is challenged by the public opinion of an influential section of the country, they cannot escape their share of responsibility for expressing a definite opinion as to whether or not they

are willing to see them abandoned.

In the second place, the privileges accorded under the "Toleration Clauses" twere secured by missionaries, and for missionaries. Dr. Wells Williams, who took so large a part in obtaining these concessions, narrates in his "Life and Letters" that on returning from Peking to Shanghai, after the signing of the treaty, he found that amongst the missionaries "there was as much disappointment as gratification, for the hopes of everyone had been raised to an undue and exaggerated height by the rumours which preceded us." It would seem therefore to be a somewhat untenable position to suggest that missionaries may enjoy for fifty or sixty years special privileges secured through "meddling in politics," but may take no steps

[†]For the "Toleration Clauses" see Chapter V, China Christian Year Book, 1926.

^{*}Life & Letters of S. Wells Williams, page 281.

to indicate their willingness to give up the concessions so obtained.

4. That missionaries only form one part of the foreign community and should not take any action which may embarrass the other section.

This argument has been well discussed by Mr. Roger Greene in a recent letter to the "Peking and Tientsin Times." Speaking as one who is neither a missionary nor merchant, and is therefore in a peculiar position to consider this question from an unbiassed standpoint, Mr.

Greene writes:-

"Modern governments are largely dependent, in the formation of their policies, on free expression of opinion by the varied interests among their people, and it seems to me well, therefore, that both missionaries and business men should state frankly their view on the important international questions which affect them, with due consideration of the probable fact that neither side can present the whole picture, and recognizing that there is room for an honest difference of opinion. I think we may trust our diplomatic representatives to face the facts thus presented and to do their best to work out with the Chinese authorities a practical solution that will satisfy all reasonable aspirations of the Chinese people with the least possible injury to the legitimate and permanent interests of foreigners."*

Business men have every right to state frankly whether, in their opinion, an abandonment of special treaty privileges at this present time would be detrimental to the large interests which they serve, and they have not hesitated to avail themselves of that right. Missionaries, who are responsible for interests no less important, enjoy a similar right; and if it is urged that action on the part of the one group may be embarrassing to the interests of the other, it must also be remembered that unwillingness to act, on the part of the one, may be no less prejudicial to

the other's responsibilities.

^{*&}quot;Peking and Tientsin Times," February 26th, 1926.

ACTIONS TAKEN BY MISSIONARY ORGANIZATIONS

During the past few months action has been taken, with striking unanimity, by the Mission Boards of Great Britain, the United States and Canada, and by a large number of mission groups in China, with regard to the question of special privilege.† The resolutions passed by these various bodies, although differing in wording, give expression to a unanimous desire to give up any special privileges to which China is not a fully consenting partner. They offer no suggestions as to any particular method by which extraterritoriality should be abolished, - whether summarily, or by successive stages—, nor as to the conditions which may regulate the maintenance of religious liberty and service and the protection of life and property. These, and all similar questions, they have left for the mutual agreement of China and the Powers, meeting on terms of absolute equality. They have, however, gone on record that so far as the interests for which they as trustees are concerned, they do not wish to retain any privileges which China herself would not freely accord.

It may be urged that this action involves an element of risk, though in this connection it should not be forgotten that inaction may involve no less risk. It is not, however, a question of expediency but of principle, and where a spiritual principle is concerned, the Church in the past has never been deterred by considerations of danger. The fundamental question is as to whether the surrender of special privilege is the right and Christian course to follow. It is in the strong conviction that this is the case that the missionary organizations, and a vast number of missionaries who share this view, have now taken action.

†See Appendix II, China Christian Year Book, 1926.

CHAPTER III

SOME HISTORICAL POINTS CONCERNING THE SO-CALLED 'UNEQUAL TREATIES'

J. J. Heeren

From the current Chinese point of view the foreign merchant and the foreign missionary are great barriers to China's progress; undoubtedly, not because they are aliens, but because they enjoy privileges in China that they could not enjoy in countries like Japan and Siam, states in full possession of their sovereign rights. The following paragraphs are supplementary to what has already appeared in the Chinese Recorder* on the subject of the treaties.

One of the most important things to remember is that the commercial intercourse of the West with China was greatly accelerated by the discovery of America, the repercussions of which were soon felt in various parts of Asia. In 1493 Pope Alexander VII's "demarcation line" assigned to Portugal all lands discovered to the east of this line. The result was that the Portuguese became the modern pioneers of the Far East. In 1517 they seized St. John's Island, south of Canton, and in 1557 the Portuguese occupied the present city of Macao, which became and remained the great commercial port of South China until the rise of Hongkong. The Spaniards first came to China, from Manila, in 1575; the Dutch, in 1622; in 1637 a fleet of nine ships belonging to the East India Company (British) came to Macao and Canton, and in 1653 a Russian embassy came overland to ask for commercial privileges.

During all these centuries until 1689 the merchants from abroad did not enjoy in China any treaty privileges.

^{*(}See Chinese Recorder, November, 1925, pp. 705, 716, 719, December, 1925, pp. 810: 1926, January, pp. 45. February, pp. 103, May, pp. 322,)

In 1689, however, the Treaty of Nerchinsk, Article VI, provided the elements of reciprocal extraterritoriality for Russian and Chinese subjects living near the Siberian border. In the next century the Treaty of the Frontier (1727), Article IV, allowed a maximum of 200 Russian merchants to come to Peking once every three years, and Article V gave these Russians the right to have in Peking an Orthodox church with four priests, where they might practise, but not propagate, the rites of their own religion. These provisions, however, are so different from the privileges conferred by the more modern treaties that they throw little or no light upon present problems.

From the standpoint of the foreign merchant the first great document was the Treaty of Nanking, signed August 29, 1842, which opened Canton, Amoy, Foochow, Ningpo and Shanghai to foreign trade and called for a "fair and regular Tariff of Export and Import Customs and other dues." The British Treaty of 1843 fixed this tariff rate at 5 per cent ad valorem. Fifteen years later, on the basis of Article XXVI of the Treaty of Tientsin, most of the duties were made specific, "by reason of the fall in the value of various articles of merchandise." In other words, in 1842 China had to agree to a "fair and regular tariff"; in 1843 she had to accept a 5 per cent duty; and in 1858, because a fall in prices had made the 1843 duties more than 5 per cent, she was compelled to agree to a new schedule. Not only were the rates lowered in 1858, but there was added an enlarged list of duty-free goods, such as foreign tobacco. foreign cigars, beer, wine, spirits and other articles intended for consumption by the foreigners. On the basis of "most favored treatment" new treaties embodying the advantages of the revised British schedules were made with the United States, Russia and France. Except in the case of opium, these schedules for water-borne goods underwent no revision until 1902. Even then, to use the words of Senator Underwood, "All the duties remained subject to the restrictions of the early treaties," and even now the export duties which are still in force are the specific duties contained in the schedule of 1858."

What has been said above refers to goods reaching

China by water. In 1862, however, Russia made an agreement with China that Russian goods coming overland to Tientsin should pay one-third less than the ordinary duty; in 1867 France got the privilege of a three-tenths reduction for goods coming overland from Tonkin; in 1894 England secured a similar reduction for English goods coming overland from Burma; in 1896 Russia got the one-third reduction for all Russian imports and for Chinese exports shipped on the Siberian Railway; and finally, in 1913 Japan got (and still gets) a reduction of one third on all Japanese goods coming from or through Korea into Manchuria.

In 1918 the fourteen Treaty Powers revised the schedules with the intention of giving China an effective five per cent, as called for by the treaties. The next great event in China's tariff history is the Washington Conference, which authorized the raising of China's tariff to 7½ per cent in the case of ordinary goods and to 10 per cent in the case of luxuries. At Washington, however, the Powers did not contemplate giving China tariff autonomy and they assumed that if China ever wanted to raise her tariff as high as $12\frac{1}{2}$ per cent, she would first have to abolish likin, "transit dues in lieu of likin" and "all other taxation on foreign goods."

At this point two important questions emerge:

Have the powers, aside from technical treaty privileges mostly the result of wars, the inherent right to still withhold from China the right of tariff autonomy? Although the Tariff Conference has agreed to give China autonomy,* the various governments have still to ratify this agreement. "Tariff autonomy" said Dr. Koo at the Washington Conference, "is a sovereign right enjoyed by all independent states. Its free exercise is essential to the well-being of the state. The existing treaty provisions, by which the levy of customs' duties, transit dues, and other imports is regulated, constitute not only a restriction on China's freedom of action, but an infringement of her sovereignty. Restoration to her of tariff autonomy would only be recognition of a right which is hers and which she relinquished against her will."

^{*}To take affect on and after January 1, 1929.

2. In case the Powers do not ratify the Peking agreement, is it worth China's while, from an economic point of view, to give up a domestic tax in order to be allowed to increase her tariff duties to 12½ per cent in accordance with the British, American and Japanese treaties of 1902 and 1903, when the developing alignment of Powers in the Far East will very probably enable her before many years to regain tariff autonomy without having to ask the Treaty Powers what they wish done about the likin? Although in 1922 China was willing to give up likin by January 1, 1924, in return for a $12\frac{1}{2}$ per cent customs tariff, the Powers were not sufficiently farsighted to accept the offer, and China has now refused to do anything of the sort. The Chinese Government has agreed to delay tariff autonomy until January 1, 1929, but has refused to make autonomy conditional upon the abolition of likin. In this stand the Chinese seem morally justified. Any transit tax, to be sure, is a "commercial nuisance," and China's own economic welfare demands the abolition of likin, but as long as foreign goods are not discriminated against and the taxes are in accordance with China's laws, the Powers seem to have no moral justification, aside from the treaties called in question, for telling China how she is not to tax. The right to levy domestic taxes is as much a sovereign power as that of tariff autonomy.

Now, let us turn from the treaty privileges that benefit the merchant to those that protect the missionary. Christianity has been preached in China for many centuries. In the seventh century Syrian missionaries came to found the Nestorian Church; towards the end of the thirteenth century Pope Nicholas IV appointed John de Monte Corvino Archbishop of Peking; about 1580 there came to China Matthew Ricci, the great Jesuit, and 1807 saw the coming of Robert Morrison, the Protestant pioneer. Before 1858, however, the missionary in China received no formal treaty protection. It is true that after 1557 the colony of Macao was a sort of haven of refuge for Roman Catholic missionaries, especially the Jesuits, when persecutions drove them out of the interior, but such

protection was not the result of treaties. Although in 1692 the Emperor K'ang Hsi issued his famous Edict of Toleration, his successor rescinded the decree in 1724.† Accordingly, in 1727, the Treaty of the Frontier, as already indicated, gave the Russians certain limited religious privileges. In 1844, Article XVII of the American treaty gave the citizens of the United States the right to construct at any of the open ports both "hospitals and churches." In 1851 China promised Russia, in Article XIV of the Kouldja Treaty, not to interfere with the religious provisions of the religious services of Russian subjects in China. But all these provisions of the treaties relating to religion were of minor importance.

The treaties of 1858-1860 with France, Great Britain, Russia and the United States laid the foundations for most of the existing privileges, which were continued and at some points amplified by the treaties resulting from

the Boxer Rebellion.

In the evolution of this policy of protecting foreign missionaries and native converts, the history of missions in China differs from that of Japan. In China Mission Boards secured the treaty privilege of purchasing land in the interior and of building thereon, and their foreign workers secured, or possibly took, the right of residing in the interior; in Japan, however, missionaries went to the interior with no other legal authorization than their passports. What protected missionaries, mission work, and mission converts in Japan, after the initial persecutions, was not so much treaty privileges as the realization on the part of Japan that a narrow or hostile policy towards Christian missions or Christianity in general would rob Japan of the confidence of the Christian nations.

In China, however, things took a different course. In part due to the network of treaties referred to, it was possible to build up in China a missionary work of unparalleled magnitude; but these very treaty privileges enjoyed by the missionaries, as well as the indemnities often exacted* when mission property had been destroyed

[†]A more stringent decree was issued in 1733. Ed. *See Chinese Recorder, May, 1926, page 367.

or when missionaries had been killed, have undoubtedly had no small part in convincing many of the intelligent Chinese, including some of those who are Christians, that foreign missionary work and the imperialistic-economic designs of foreign governments have a sinister connection. In Shantung, for example, many educated Chinese seem absolutely convinced that the seizure of Kiaochow Bay, for which the killing of two missionaries furnished a suitable excuse, is but a glaring example of a policy pursued more or less by all the Western Powers. The fact that many, if not most, of the native converts are now taking the side of the Chinese nationalists rather than that of the foreign missionaries seems fully to justify Tyler Dennet in saying, in his "Americans in Eastern Asia," "much harm and little good has come from governmental patronage and protection of missionary work."

As in the case of tariff control and missionary protection, so in the case of extraterritoriality we find a gradual development. In general, the early traders, although often reckless adventurers, were subject to Chinese law, unless they were Portuguese doing business in Macao. In the Treaty of Nerchinsk (1689), as already indicated, and in the Treaty of the Frontier (1727) Russia and China agreed to a crude kind of extraterritoriality that was reciprocal and not unilateral.

British merchants, however, alleging that justice was insecure, seem always to have been reluctant to submit to Chinese laws and Chinese courts, with the result that on August 28, 1833, the English Parliament passed "An Act to Regulate the Trade to China and India," Article VI of which authorized the establishment of a court for British subjects in China. Although the court was not actually established at this time, the Act was a concrete effort to put into practice extraterritorial jurisdiction. The Treaty of Nanking, 1842, made no mention of the grant of extraterritorial jurisdiction; but in 1843 the "General Regulations of Trade," especially Article XIII, for the five newly opened ports definitely conceded the principle. This grant received amplification and greater precision in Articles XXI and XXV of the American

Treaty of Wanghia, signed July 3, 1844. Upon these foundations were reared the British Supreme Court for China and Korea and the United States Court for China.

On the basis of "the most favored nation" clauses all the leading Powers secured the right of extraterritorial jurisdiction. In 1902 and 1903, however, Great Britain, the United States and Japan promised to give China "every assistance" in reforming her judicial system, and when these reforms had been carried out to relinquish their "extraterritorial rights." At the Washington Conference these three Powers in addition to Belgium, the Netherlands, Italy, France and Portugal made a similar promise.

In the meantime, however, this privilege of extraterritorial jurisdiction had assumed a new aspect. By means of Articles 128, 129, 132 and 282 of the Treaty of Versailles, the Allied and Associated Powers compelled Germany to give up her Kiaochow Lease, the Shantung Railway with its coal mines, the German concessions in Hankow and in Tientsin, her share of the Boxer Indemnity and her right of extraterritoriality, as well as all other treaty privileges she had enjoyed in China. In her agreement with China, dated May 20, 1921, Germany confirmed these losses and she accepted the following "Judicial Guarantee". "Law suits of Germans in China shall be tried in the modern courts, according to the modern codes, with the right to appeal, and in accordance with the regular legal procedure. During the period of litigation the assistance of German lawyers and interpreters who have been duly recognized by the court, is permitted." By the Treaty of St. Germain, to which China is a party, The Powers compelled Austria likewise to give up all her privileges in China. In other words, by the end of 1919 the Powers themselves had shattered their own unity in the Far East by depriving Germany and Austria of all their treaty privileges. Henceforth there were in China Powers with and Powers without the special rights of extraterritoriality.

But the old phalanx of Powers, which for so many years secured from China practically everything it wanted, was made still more decrepit by the defection of Russia,

the "international outcast." In the Russo-Chinese Agreement of June 17, 1924, Articles 3 and 4, Russia and China agreed: 1. To annul the "conventions, treaties, agreements, protocols, contracts, etc." between China and the Czarist Government, and to replace them "with new treaties, agreements, etc., on the basis of equality, reciprocity and justice."

- 2. To consider "null and void" all "treaties, agreements, etc., concluded between the former Czarist Government and any third party or parties affecting the sovereign rights or interests of China."
- 3. To conclude no "treaties or agreements which prejudice the sovereign rights or interests of either contracting party." Article 10 gives up the Russian concessions; Article 11 renounces "the Russian portion of the Boxer Indemnity"; Article 12 relinquishes "the rights of extraterritoriality and consular jurisdiction," and Article 13 concedes to China the right of tariff autonomy. In short, with a stroke of the pen, as it were, Russia gave up privileges in riotous prodigality.

Closely related to the problem of extraterritoriality are the foreign concessions and settlements, or "areas reserved for foreign residence," where foreign communities enjoy local self-government. It is especially desirable to call attention to these little "foreign cases," because many of the recent collisions between foreign authorities and the Chinese occurred either within such settlements and concessions or near their borders. The origin of these areas is to be found in the five ports opened in 1842 by the Treaty of Nanking, while Article VII of the Supplementary Treaty of 1843 definitely says that "ground and houses" are to be "set apart" for merchants in Canton, Foochow, Amoy, Ningpo and Shanghai. Technically there are four kinds of these special areas:

- 1. Concession. This is a piece of ground conveyed in perpetuity to a lessee state. Hankow is an example of this type.
- 2. International Settlement. This is a place, like Shanghai, where foreigners have the right to organize

themselves into a municipality but where they do not hold a lease to the land.

- 3. International Settlement by Sufferance. This is a place, like Chefoo, where "without any formal agreement" foreigners have bought land and "acquired the tacit right to govern themselves as a municipality" but without having an official status.
- 4. Voluntary Settlement. These are settlements that have been voluntarily opened by the Chinese, and consequently all the administrative and police powers remain in the hands of the Chinese. Changsha and Tsinan are examples of this type.

In his "Studies in Chinese Diplomatic History" Prof. Hsia sums up the case, from the Chinese point of view, against settlements and concessions in these words, "From what has already been said, it must be obvious that the restoration of these municipal powers is exceedingly desirable; legally, they have no justification, and from the point of view of equity China's claim for their abolition is incontestable." Although there are things to be said on the other side, a thoroughly modernized China, undoubtedly, will eventually eliminate these special areas.

Although extraterritoriality and settlements and concessions are closely related, they do not necessarily stand and fall together. It is conceivable that the settlements and concessions would remain, while extraterritorial jurisdiction outside of these areas would be abolished. On the other hand, it would also be possible to do away with these special municipal areas and to leave the foreigners subject to the laws and courts of their own countries. The probability, however, is that revision or abolition of the one will bring with it abolition or revision of the other.

Twenty-five years ago the Powers as one solid phalanx stormed the walls of the Forbidden City and imposed their will on a helpless country. To-day that unity is shattered, and a new alignment is evolving. Russia is on the side of China. Germany and Austria are standing on the "diplomatic side-lines," secretly hoping to be the gainers

commercially, while their former enemies, more or less reluctantly, abandon their leases, concessions, settlements, indemnities and other special privileges. Japan seems to have definitely tried to take the lead at the Tariff Conference in the giving up of special privileges hoping thus to become the accepted leader of the peoples of the Far East. In short, the old days seem gone forever, and the treaties which are the heritage of those days seem destined to be soon abrogated or at least to be revised.

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CHAPTER IV

CHINA'S POSITION AT THE INSTITUTE OF PACIFIC RELATIONS

L. T. Chen

The Institute of Pacific Relations held in Genesis of Honolulu on June 30th-July 14th, 1925, Institute was the first of a series of unofficial gatherings of fairminded individuals of the peoples in the Pacific basin. Nine national groups were represented and 111 men and women of prominence in various walks of life were involved in this first experiment of trying to create an understanding on some of the pressing problems we have in common by a candid and frank exchange of views and opinions. Its purpose was not to multiply occasions for diplomatic skill, or to create opportunities for wilful propaganda, but to facilitate personal acquaintances and to make possible firsthand study of the real situation as it exists in each country. In other words, a desire for friendship and a knowledge of facts were the sole objects of the gathering.

This meeting of the Pacific groups was the Purpose culmination of the thinking of many people for several years. In 1919, when people had just realized the folly and cruelties of the World War, questions were raised as to whether or not the relations in the Pacific could not be built on a different foundation from those around the Mediterranean. If political intrigues, racial prejudices and national hatreds produced the catastrophe of 1914, what are we to expect when the same forces are brought into play, more intensified, in another field of economic struggle and competition? While the history of Pacific Relations is still young and much of it is in the making. can we not avoid the mistakes of the past and usher in a new era in international politics? While national policies in the past have been largely the creation of politicians, is it not time for us to try to make them the result of intelligent public opinion?

Growth of Idea

Such was the dream then, and even now it has not far exceeded that stage. But a beginning has been made. Originally only a Y.M.C.A. conference was suggested. Then it was enlarged to be a conference of the Church, and finally it was thought that in order to give adequate discussion to the problems that now exist the views of people of all beliefs should be presented. A conference on Problems of the Pacific Peoples was finally called, which was later changed to the Institute of Pacific Relations, for the purpose of indicating the educational emphasis of the conference.

Organization The provisional committee of the Institute in China was organized in February, 1925, composed of representatives of the leading educational and commercial bodies in Shanghai, such as the General Chamber of Commerce, the Kiangsu Educational Association, the Shanghai Bankers' Association, the Cotton Mill Owners' Association and the National Committees of the Y. M. and Y. W. C. A. An executive Committee was elected consisting of the following men:

Chairman: Dr. David Z. T. Yui, General Secretary

of the National Committee of the Y.M.C.A.'s of China.

Vice Chairman: Mr. S. U. Zau, Director of Shanghai General Chamber of Commerce.

Treasurer: Mr. Fong Cho-Pah, Vice Chairman of

Shanghai General Chamber of Commerce.

Secretary: Mr. Jabin Hsu, Associate Editor of the China Press.

Dr. Huang Yen Pei, Vice-Chairman of the Kiangsu Educational Association.

Mr. King Chu, Dean of Kwanghua University.

Mrs. C. Y. Tong, President of the Shanghai Women's Club.

Under this committee Mr. L. T. Chen served as Executive Secretary.

The following men and women participated at the Institute in Honolulu:

Dr. L. N. Chang, Attorney, Hankow.

Dr. S. T. Wen, Former Commissioner of Foreign Affairs at Shanghai.

Dr. Ta Chen, Professor in Tsinghua College, Peking.
Mr. T. Z. Koo, Secretary World Student Christian
Federation, Geneva.

Mr. Hin Wong, Editor and Publicist, Canton.

Miss Y. T. Law, Secretary of the Y. W. C. A., Canton. Miss C. Y. Wang, Dean of Chen Hua Girls School, Soochow.

Mr. Y. C. Yen, Director National Association for Mass Education, Peking.

Mr. S. U. Au-Yang, Secretary of the Bureau of Economic Information, Shanghai.

Mr. K. F. Lum, Secretary Y. M. C. A., Honolulu.

Prof. S. C. Lee, Professor in the University of Hawaii, Honolulu.

Mr. L. T. Chen, Secretary of the National Committee Y. M. C. A.'s of China, Shanghai.

It would seem natural that China's problems China's should occupy a very prominent place in the Problems agenda of the gathering. Upon the successful solution of her problems depends so largely the future welfare of not only the Pacific basin but, indeed, of the whole world. The way in which China is dealt with in the family of nations and the extent to which her national aspirations are satisfied will determine in an unmistakable way the course of events in years to come. Should this virile and dissatisfied nation have redress for the injustices of the past, or must they prove themselves worthy followers of Mars before they can claim the respect that is due them? In other words, will moral persuasion become. or military prowess remain, the determinant of the conduct of nations?

Main Issues Four big issues relating to China received thorough discussion, namely the abolition of extraterritoriality, the restoration of tariff autonomy, the treatment of Chinese residents abroad, and the question of foreign loans to China,

Curious to say, what seemed of tremendous Industrializainterest to the other groups loomed very tion small in the minds of the Chinese members at the Institute. Thus how to industrialize China so as to attract foreign investment was a very insistent question which the Chinese did not discuss with zeal. Some attributed this lack of interest to a lack of technical knowledge, but the plain fact is that the Chinese members did not feel it worthwhile to spend time on discussing how to enrich the coffers of foreign capitalists. Not that the development of China's industry is of little importance, but that the development of China's life is of greater importance. How can China develop her industry is a more vital question to her than how can other nations enlarge their investments. The humour of the discussion of this issue was that the Chinese members made it very clear that the people of China would like to see the Powers stop making any loans to China at present; that would be one way of ending China's internecine strifes. On the other hand the other nationals stated in equally unmistakable terms that China's credit is so bad now that it is impossible to float a loan for China, and then in the same breath they asked what are the conditions for making loans that would be acceptable to the Chinese people!

On the question of immigration to foreign lands, all that was asked for was that the Orientals be given equal treatment with the Occidentals. The most stubborn opposition to this came from some American individuals. The attendants from Australia and New Zealand and even Canada seemed more quiescent and conciliatory. Some of these latter groups pledged themselves definitely to work for this. It was conceded that the test for immigrants should be made a real educational one rather than be allowed to remain a means of racial discrimination. Among the Americans, however, this was an issue over which there seemed a complete split. It was freely admitted by some that ideals and practices cannot agree and that religious teachings should always be accepted with reservations. It is a disappointment that reasoning does not seem, as revealed in this Institute, to have the power to lead thinking to a finish!

Tariff Autonomy

On the question of tariff autonomy it was not difficult to arrive at a general agreement. The injustice and handicap of tariff restrictions were commonly admitted, and there was a strong sentiment in favor of China's regaining control of her tariff rates.

The hottest debate came when the abolition Extrality of extraterritoriality was discussed. After the Chinese members had recounted the progress that China has made in the promulgation of modern codes of law, the establishment of modern law courts, and the erection of modern prisons, they made it clear that in extraterritoriality lies the cause of all the irritations between Chinese people and foreign residents in China. So long as this system continues no normal development is possible. It gives rise to legal inequalities and bitter feelings. While the attitude among other members was that its abolition is not a matter of principle but of facts. the Chinese showed that the biggest and the most important of all the facts in the situation is the resentment of the Chinese people against this unfair practice. This point was driven home by a presentation of the facts and implications of the May 30th affair in Shanghai, so that a motion was passed that the sentiment in favor of the abolition of extraterritoriality be expressed in a resolution. This was unique, because the Institute was held with the clear understanding that no resolutions or any other kind of formal commitments were to be made during the whole gathering. The resolution was not introduced, but this fact is worth mentioning to indicate the conviction the Institute had on this subject.

A successful gathering was held, the results of which are to be measured by the moral convictions resulting from a frank and friendly exchange of opinions, rather than any public announcements or formal resolutions. Candor and forbearance, frankness and courtesy, reasonableness and tolerance were the characteristics of all the members who came as strangers one to another, but parted as friends and fellow-workers for a new order of things. A permanent organization

was evolved with headquarters in every country around the Pacific, each uniting under its banner the fairminded men and women who believe that individual goodwill has a basic place in the solution of the national and racial conflicts with which the safety of mankind is threatened. An international mind and an international outlook on life is the consummate object that the Institute of Pacific Relations has in view.

CHAPTER V

CHRISTIANITY IN THE TREATIES BETWEEN CHINA AND OTHER NATIONS

E. C. Lobenstine

Extracts from the Treaties, Government Edicts and

Diplomatic Correspondence taken from:

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I Legal Status of Missionaries in Mission Work.

II Holding of Property by Missions.

III Status of Chinese Converts to Christianity.

IV Extraterritoriality.

I. Legal Status of Missionaries in Mission Work.

Mayers, "Treaties." pp. 12-13. Art. VIII 1. Great Britain Treaty of Tientsin, 1858: "The Christian religion, as professed by Protestants or Roman Catholies, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching

it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with."

Mayers,
"Treaties."
pp. 62-63.
Art. XIII

2. French Treaty of Tientsin, 1858: "La religion Chrétienne ayant pour object essentiel de porter les hommes à la vertu, les membres de toutes les communions Chrétiennes jouiront d'une entière securité pour leurs

personnes, leurs propriétés, et le libre exercise de leurs pratiques religieuses, et une protection efficace sera donnée aux missionaires qui serendront pacifiquement dans l'intérieur du pays, munis des passeports reguliers dont it est parlé dans l'article VIII."

"Aucune entrave ne sera apportée par les autorités de l'empire chinois au droit qui est reconnu à tout individu on Chine d'embrasser, s'il le veut, le Christianisme et d'en suivre les pratiques sans être passible d'aucune peine

infligée pour ce fait.

"Tout ce qui a été précédemment écrit, proclamé ou publié en Chine par ordre du gouvernement contre le culte Chrétien, est completement abrogé, et reste sans valeur dans toutes les provinces de l'empire."

3. Belgium Treaty of Peking, 1858: Same as first two

clauses of the French Treaty of Tientsin, 1858.

Mayers, 1858: "The principles of the Christian '2. Art. XXIX religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others to do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harrassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teaches and practises the principles of Christianity, shall in no case be interfered with or molested."

Mayers, Gouvernement Chinois, ayant reconnu que la 103. Art. VIII doctrine. Chrétienne facilite l'établissement de l'ordre et de la concorde entre les hommes, promet de ne pas persécuter ses sujets Chrétiens pour l'exercice des devoirs de leur religion; ils jouiront de la protection accordée à tous ceux qui prefessent les autres croyances tolérées dans l'Empire.

"Le Gouvernement Chinois considerant les missionaires Chrétiens comme des hommes de bien qui ne cherchent pas d'avantages matériels, leur permettra de propager le Christianisme parmi ses sujets, et ne leur empêchera pas de circuler dans l'intérieur de l'Empire. Un nombre fixé de missionaire partant des villes ou ports ouverts sera muni de passeports signés par les autorités Russes."

- Mayers, dui suivent et enseignent la religion chrétienne jouiront en Chine d'une pleine et entière protection pour leur personnes, leurs propriétés et l'exercise de leur culte."
- Mayers, "Conformément a l'Edit Impérial rendu le vingt Mars, mil huit cont quarante-six, par l'august Emporeur Tao-Kouang, les établissements religieux et de bienfaisance qui ont été confisquées aux Chrétiens pendant les persécutions dont ils ont été les victimes, seront rendus à leurs propriétaires par l'entremise du Ministre de France en Chine, auquel le gouvernement Impérial les fera delivrer, avec les cimetières et les autres édifices qui en dépendaient."

Translation of Chinese text of above article: shall be promulgated throughout the length and breadth of the land, in the terms of the Imperial Edict of the 20th February, 1846, that it is permitted to all people in all parts of China to propagate and practise the teachings of the Lord of Heaven,' to meet together for the preaching of the doctrine, to build churches and to worship; further, all such as indiscriminately arrest (Christians) shall be duly punished; and such churches, schools, cemeteries, lands, and buildings, as were owned on former occasions by persecuted Christians, shall be paid for, and the money handed to the French Representative at Peking, for transmission to the Christians in the localities concerned. It is, in addition, permitted to French Missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure."

Mayers, "Treaties." p. 164. Art. LII object the leading of men to virtue. Persons teaching it and professing it shall alike be entitled to efficacious protection from the Chinese

authorities; nor shall such persons pursuing peaceably their calling and not offending against the laws be prosecuted or interfered with."

9. Danish Treaty of Tientsin, 1863: "Danish Mayers, subjects who profess or teach the Christian Religion shall be entitled to the protection of the Chinese authorities; nor shall any such persons, peaceably pursuing their calling, and not offending against the law, be persecuted or interfered with."

10. Italian Treaty of Peking, 1866: Same as Mayers, Danish Treaty with this addition: "Treaties." p. impedimento sará posto dalle autoritá Chinese 173. Art. VIII a che tale otale altro suddito dell' Impero possa, so lo vuole, abbracciare la religione christiana e seguirne pubblicamente i riti."

11. Treaty of Holland at Tientsin, 1863: Mayers. "Netherlands missionaries of the Christian "Treaties." p. religion intent upon the peaceful propagation 151. Art. IV of the gospel in the interior of China, shall enjoy the protection of the Chinese authorities. Natives wishing to embrace Christian tenets shall not be hindered or molested in any way, so long as they commit no offence against the laws."

12. Opinion of American Minister, Denby, on the legal status of missionaries. "Upon this *U. S. For. point (of missionaries in the interior) we can Rels., 1888 pt. do no better than to quote the view of 1. p. 271. American Minister Denby.

1888, he says:

Willoughby, "Foreign Rights and Interests in China," pp. 199-200

Leaving the treaties out of consideration, what, then, is a fair conclusion from the actual condition of things in China?

'It would seem to be this: 'The Imperial Government leaves the question of permanent residence to be solved by the local authorities

and the people. If the foreigner can procure toleration in any locality, and is suffered without objection to locate therein, he, by degrees, may acquire vested rights, which his own government and the Imperial Government also are bound to secure to him if attacked. If the foreigner is unable by tact and prudence to conciliate the natives so as to secure a permanent residence, he is not strictly entitled to demand either of his own government or the Imperial Government insistence on a claim which has no treaty basis.

'It is claimed, however, that the rights granted under the treaties have been enlarged by the usage and tolerance of the Chinese government, and by special acts, whereby peculiar rights and privileges in certain localities have inured to certain foreigners, and under the favored nation clause, similar rights will be claimed for citizens of the United States.

'The Government of the United States does not undertake to control its citizens in their selection of residences at home or abroad. They have the right to go where they please. They will, while traveling in foreign countries, be protected by the Government.

'Should citizens of the United States locate in the interior of China, the Government of the United States could not, as a matter of treaty stipulation, insist that they have the right to acquire real property, except in localities where this right has been accorded to citizens or subjects of other foreign powers. In this last case, under the favored nation clause, exact equality should be insisted upon . . .

'It follows from what has been written that the citizens of the United States who undertake to settle in the interior must understand that they do so without positive treaty sanction. While governmental protection as to their persons would follow them the world over, the Government does not hold itself bound to assist them in the prosecution of any business or employment whose exercise in the given locality contravenes the usages or laws of China.'"

13. Memorial and Rescript concerning Intercourse between local Officials and Missionaries, March 16, 1899.

MacMurray. "Treaties and Agreement." p. 718

"'China has long ago given her consent to the establishment of Mission stations of the Roman Catholic religion in the various provinces. With the desire of maintaining peaceful relations between ordinary Chinese subjects and the converts, and of facilitating protective measures, the following proposals as to the reception of missionaries by local officials are submitted:-

1. To define the various ranks of missionaries.

Bishops rank with Governors-General and Governors. They may ask for interviews with these officers. If a Bishop returns to his country or vacates his post on account of sickness, the priest who acts for him can also ask for interviews with the Governor-General and Governor.

'Provicaires and Head Priests can ask for interviews with Treasurers, Judges, and Taotais. Other Priests can ask for interviews with Prefects and Magistrates.

'The Chinese officials of all ranks above mentioned will return the courtesy in accordance with the rank of the priest.

'2. Bishops must furnish the provincial authorities with a list giving the names of the priests deputed to transact international business with the Chinese officials, and of the places where missions are established, so that the provincial authorities can instruct their subordinates to treat with such priests according to these regulations.

'All those priests who ask for interviews, and those specially deputed to transact such business, must be Westerners, but in cases in which the Western Priest connot speak Chinese, a Chinese priest may interpret.

'3. In cases in which the Bishop lives away from the provincial capital, he need not naturally go to the said capital to ask for an interview with the Governor-General or Governor without cause. On occasions of a change of Governors or Bishops, or of New Year's congratulations, the Bishop may write to the provincial authorities or send his card as a matter of courtesy, and the provincial authorities will reciprocate.

- 'In cases of change of priests, the newcomer must have a letter from the Bishop, before he can ask for interviews with the Chinese officials as above.
- '4. In grave cases connected with the mission Bishops and priests must request the Minister of the nation specially intrusted by the Pope with the protection of Roman Catholic missionaries or the Consul of that nation to arrange the affairs with the Tsung-li-Yamen or the local officials. They may also discuss and arrange the matter in the first instance with the local officials, so as to avoid complications. The local officials, when applied to in such cases, must at once discuss and arrange the affair in an equitable and friendly manner.
- '5. The local officials must, as occasion arises, exhort and constrain the ordinary Chinese to look upon the converts as comrades, and not to pick quarrels with them.
- 'The Bishops and priests on their side must instruct the converts to lead blameless lives, and so preserve the good name of the religion and the respect and goodwill of the non-converts.
- 'Should lawsuits arise between converts and others, the local authorities must decide the same with impartiality. The priests must not interfere or favour their people. Thus it may be hoped that converts and people will live together on friendly terms.
 - 'The same day the Imperial assent was given!"
- MacMurray, "Treaties and Agreements." p. 351 Art. XII requiring careful consideration, so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a Commission to investigate this question, and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a Commission be formed by China and the Treaty Powers interested."

Willoughby, "Foreign Rights." pp. 200-201 15. United States, Treaty of 1903. "At last, in 1903, in the Sino-American treaty of that year, an express treaty right was granted, not to individuals, but to "Missionary Societies" to rent or lease in perpetuity

lands and buildings for their missionary purposes in all parts of the Empire. Article XIV of that treaty, after repeating substantially the provision of Article XXIX of the Treaty of 1858, provides:

"No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China, and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before or may commit after their admission into the church, or exempt them from paving legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their faith. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality so that both classes can live together in peace.

"Missionary societies of the United States shall be permitted to rent and lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes, and, after the title deeds have been found in order and duly stamped by the local authorities to erect such suitable buildings as may be required for carrying on their good work."

"'The new stipulations,' says Hinckley, 'cover the principal missionary difficulties that have arisen since 1850... It will be observed that the right of missionaries to reside in the interior is not included in this treaty. The omission may be ascribed to the fact that the privilege has long existed, the only restrictions upon it being made

by the authorities in remote communities where friendliness may not yet have been manifested.' It may be further observed that the right regarding landholding is to lease in perpetuity and not to acquire a full title."

MacMurray, p. 1234, Group V Art. 7 16. From the Twenty-one Demands presented by Japan to China, January 18, 1915. (Japanese Statement) "China to grant to Japanese subjects the right of preaching in China."

Willoughby, "Foreign Rights." pp. 420-421 "With reference to the demand by Japan that Japanese hospitals, schools and temples might own land in the interior of China and that Japanese subjects should have the right to carry on religious propaganda in China,

the Chinese Government in its Official History' said that this 'would, in the opinion of the Chinese Government, have presented grave obstacles to the consolidation of the friendly feeling subsisting between the two peoples. The religion of the two countries is identical and, therefore, the need for a missionary propaganda to be carried on in China by Japanese does not exist. The natural rivalry between Chinese and Japanese followers of the same faith would tend to increase disputes and friction. Whereas Western missionaries live apart from the Chinese communities among which they labor, Japenese monks would live with the Chinese, and the similarity of their physical characteristics, their religious garb, and their habits of life would render it impossible to distinguish them for purposes of affording the protection which the Japanese Government would require should be extended to them under the system of extraterritoriality now obtaining in China. a general apprehension exists among Chinese people that these peculiar conditions favoring conspiracies for political purposes might be taken advantage of by some unscrupulous Chinese.' "

MacMurray, "Treaties and Agreements." pp. 745-746

17. Swedish Treaty, 1908: "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good and to do to others as they would have others to do

them. Those who quietly profess and teach these doctrines

shall not be harassed or persecuted on account of their Any person, whether Swedish subject or Chinese convert, who, according to these tenets, peaceably teaches and practises the principles of Christianity shall in no case be interfered with or molested therefor. No restrictions shall be placed on Chinese joining Christian churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China; and living together in neace and amity, shall pay due respect to those in authority. The fact of being a convert shall not protect a Chinese subject from the consequences of any offence he may have committed before or may commit after his admission into the church, or exempt him from paying legal taxes levied on Chinese subjects generally, except taxes and contributions levied for the support of religious customs and practices contrary to their faith. Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality so that both classes may live together in peace.

"Swedish missionary societies shall be permitted to rent and to lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes, and, after the title deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work."

MacMurry, "Treaties and Affairs, and Imperial Rescript, in regard to the Agreements." Revision of the Procedure Governing Intercourse between the Local Officials and Missionaries.

March 12, 1908.

"A memorial was presented by the former Tsung Li Yamen, enclosing five articles on the subject of intercourse between the local officials and missionaries, which was approved by an imperial rescript, dated Kuang Hsu, 25th Year, 2nd Month, 5th day (March 16, 1899),

"We would note that in the memorial it is stated that when the Archbishops or Bishops apply for an interview with the Viceroys, Governors, Provincial Judges, Taotais, Prefects, or District Magistrates, the said officials will treat with them according to their respective ranks.

"At the time the memorial was presented the Tsung Li Yamen hoped that the procedure which they drew up to govern intercourse between the local officials and missionaries would be of benefit to the church. But the Bishops and others who are preaching the Gospel in China can not be said to have official rank, and they certainly can not hold the same rank as Viceroys, Governors, and other officials.

"Of late the practice of the local officials, based on treaty, in their relations with the missionaries, does not agree with the conditions which were prevalent at the time the last regulations were drawn up. Furthermore, since the regulations in question were put into effect, the missionaries and others have constantly made use of the ceremonial customs and insignia of the local officials, thereby causing misunderstandings among the stupid people. Such was certainly not the original intent of the regulations, and it is urgently necessary to draw up a procedure more in accord with present conditions.

"We accordingly petition the Throne to cancel the memorial of the Tsung Li Yamen. In future the intercourse between the local officials and the missionaries should be carried on as before, in accordance with the treaties.

"When the Throne has approved this memorial, this board will communicate with the different provinces that they may issue instructions to have the memorial observed.

"Reverently submitted to Their Majesties, the Empress

Dowager and the Emperor.

"RESCRIPT: Approved.

Kuang Hsu, 34th Year, 2nd Month, 10th day (March 12, 1908)

19. Chinese Imperial Edict for Protection of Missions,

October 1, 1917.

MacMurray, "Treaties and Agreements." p. 452

"An Edict for the protection of missions in accordance with treaty provisions. It is the duty of all local officials to protect missionaries wherever found in China, in respect to their persons, lives, money and

property.

"In the last two or three years there have been cases in every province of the burning of the buildings belonging to missionary societies. No locality has been able to keep away from doing injury to missionaries. We are greatly grieved at this. We are pushing inquiries as to the cause. A large part of the disagreement arising between the missionary societies and the common people is caused by the crookedness of the Yamen underlings.

"In times past treaties have been concluded in which it is clearly stipulated that missionaries shall do their duty in preaching their doctrines. Those who practice those doctrines should not be oppressively treated nor obstructed. If, however, there arises any question coming under the jurisdiction of Chinese law, the local officials must conform to said law in that which they do. The

necessary distinctions are clearly shown.

"Let the Viceroys and Governors of all the Provinces have printed all the clauses of the treaties concerned with missions and circulate them among their subordinates, to the end that they may be energetically explained to the

people and observed by the officials.

"The missionaries, on the other hand, must likewise observe treaty stipulations. The people, whether in or out of the mission societies are alike our children and are all amenable to the country's law. So far as infraction of the laws and lawsuits are concerned all the people are on an equality. They should on no account be treated with any discrimination. Thus the laws will be respected.

"Let it be known forthwith to the common people and to the members of the societies that the relations of each to the others must, according to their duty, be just; the officials and their underlings must be upright in their jurisdiction. Let the people and the members of the societies of their own accord make an end of their mutual

anger and jealousy. For guard should be taken against these occurrences and on signs of their appearance they should be prevented.

"If the local officials do not understand the treaty provisions, or if they are negligent or unjust in their administration, or if they are pusillanimous and backward in their actions, then gradually serious trouble will arise. In that case these officials will be sought out and condignly punished. This Decree is for their warning."

II. Holding of Property by Missions.

Willoughby, 20. Landholding by Foreigners in China: "Foreign "By Article XII of the Sino-British Treaty

Rights." p. 193 of 1858 it was provided that:

British subjects, whether at the Ports or at other places, desiring to build or open houses, warehouses, churches, hospitals or burial grounds, shall make their agreement for land or buildings they require at the rates prevailing among the people, equitably and without exaction on either side.

"The italicized words "or at other places" the British have construed as meaning only places near

the open ports.

"At times some trouble has arisen by reason of the resistance of local authorities to the acquiring of lands by foreigners, missionaries and others, at places where they have had, under treaty, the right to acquire lands. In general it has been recognized by foreigners and especially by the missionaries, that deference should be paid to local objections that have any reasonable basis. At times the Chinese authorities have argued that the adequate grounds for refusing permission to a foreigner has been deemed an unreasonable one and as working a virtual nullification of the treaty right."

21. Modes of Acquiring Titles to Real Estate in China:

"The formalities and modes of acquiring
Willoughby, titles to real estate by foreigners were
"Foreign
Rights." p. 195. considered in a letter of American Minister
Denby in reply to a series of questions that

had been propounded to him by the Treasurer of the Central China Mission. (U. S. For. Rels. 1911, pp. 82-83). "From this letter we quote the following:

'British consuls issue title deeds only for land situated within the limits of British Concessions. All title deeds to property situated outside of these concessions are issued by the Chinese authorities. The consuls of the United States have no authority to issue title deeds to real estate in China. Printed forms of deeds with an English translation, such as are issued by the Taotai at Shanghai, are obtained at the consulate-general, but they are only available for property within the jurisdiction of the said Taotai.''

Willoughby, Manchuria the rights of foreigners with Manchuria the rights of foreigners with Rights." p. 196. regard to acquiring interests in land are broader territorially, that is, outside of the Treaty Ports, than they are in other portions of China. This is due to the Sino-Japanese treaty of 1915, the pertinent provision of which reads as follows:

'Japanese subjects in South Manchuria may, by negotiation, lease land necessary for erecting suitable buildings for trade and manufacture or for prosecuting

agricultural enterprises.

'Japanese subjects shall be free to reside and travel in South Manchuria and to engage in business and manufacture of any kind whatsoever.'

"These rights, by the favored nation principle have, of course, become available to the nationals of all the other Treaty Powers."

Willoughby, "Foreign Rights." pp. 198-199 23. Special Privileges of Missionaries: "The right generally of foreigners, to lease or acquire title to lands and buildings in China, has been treated in the preceding section, and it here remains to discuss only the

special and additional rights which missionaries possess or have been permitted to enjoy in China with reference to real estate. "In the Chinese version of the French treaty of 1860 are to be found the words 'and it shall be lawful for French missionaries in any of the provinces to lease or buy land and build houses.' But these words are not found in the French text and, as it is expressly stipulated that the French text shall be the authoritative one, no claims have ever been founded upon the words in question.

(The Chinese claim that the words were surreptitiously introduced into the Chinese text. Just how they came to have a place there has never been determined.)"

Willoughby, 24. Summary by Dr. Wellington Koo of rules governing the holding of property by Rights." p. 207 foreigners promulgated in 1911 by the Chinese Foreign Office, in consultation with the Legations in Peking:

"(1) That property owners shall be free to sell their property and the missions desiring to buy shall not coerce them to sell; (2) that the missions shall, before purchasing any property consult the local officials and request them to make an official survey of the ground and ascertain the records; (3) that after the purchase is made, they shall apply to the authorities for a tax-deed; (4) that the property purchased shall always remain the property of the mission, and a tablet shall be erected to record its ownership; (5) that if the mission after purchasing a property should sell it to Chinese, they are prohibited clandestinely to sell it to foreigners; (6) that the local authorities shall forbid the purchase of property in all cases where the property is purchased in the name of a mission, but not to be used for the purposes of the mission, or where it is to be used for foreign merchants for trading purposes."

III. Status of Chinese Converts to Christianity.

Willoughby, "Foreign Rights." pp. 203-205 25. "The legal status of Chinese converts to Christianity is a very simple one though it has, in practice, given rise to a great deal of controversy owing to attempts made by the converts to obtain for themselves special

protection or immunity from local law and authorities, and, at times, to a similar effort in their behalf upon the part of the foreign missionaries.

"As a matter of treaty provision and of Chinese law, a convert to Christianity has no extraterritorial rights whatsoever. He has exactly the same status and rights as his unconverted fellow nationals. He is, however, guaranteed immunity from discrimination or oppression by the Chinese authorities on account of his religion. And yet, as an almost unavoidable result of human nature, the missionaries have been led to interpose in behalf of their converts. Morse puts this very well when he says:

Morse, "The International Relations of the Chinese Empire." 26. 'With the reservation of the case of persecution most missionaries, certainly most Protestant missionaries, generally accept this position; but they cannot always be trusted to temper zeal with discretion and to distinguish what is right from what is lawful. In this

lies an element of danger to the missionary and to his When the missionary, many miles from the observing eyes of his Consul, transfers a corner of his protecting cloak to his poor Chinese convert, he may be doing what is right, but it is not lawful; and this is the naked fact underlying many an episode leading to a riot. You cannot eradicate from a missionary's mind the belief that a convert is entitled to justice of a quality superior to that doled out to his unconverted brother; it could not be got out of your mind, or out of mine in a similar case. None of us could endure that a protege of ours should be haled away to a filthy prison for a debt he did not owe, and kept there until he had satisfied, not perhaps the fictitious creditor, but at least his custodians who were responsible for his safekeeping. The case is particularly hard when the claim is not for a debt, but for a contribution to the upkeep of the village temple - the throne of heathendom — or of the recurring friendly village feasts held in connection with the temple - counterparts of Feast Day and Thanksgiving; and when conversion drives its subject to break off all his family ties by refusing to contribute to the maintenance of family ancestral worship and the ancestral shrine, the hardship is felt on all sides — by the missionary who cannot decline to support his weaker brother in his struggle against the snares of the devil; by the convert, who is divided between his allegiance to his new faith and the old beliefs which made all that was holy in his former life; by the family, who not only regard their recreant member as an apostate but are also compelled to maintain the old worship with reduced assessments from reduced members; and by the people and governors of the land, who may find in such a situation a spark to initiate a great conflagration. . .

. . There are, however, two sides to this question. There are numerous cases, susceptible of proof to the man on the spot but of which it would be difficult to carry conviction to the minds of those at a distance, where the missionary undoubtedly intervenes to make capital for his mission and to secure for his followers some tangible advantage from their acceptance of his propaganda. the other extremity there is the manifest tendency, clearly recognized by all, even the most impartial, but quite incapable of legal demonstration, for the judges of the land in cases where the right is not obviously on one side or the other, to decide ex motu sua against the convert; ostensibly such decisions are given on as good legal grounds as any case in China is ever decided, but practically the underlying reason is the convert's religion - not the judge's antipathy to the religion itself, but his ingrained feeling that the convert has become less Chinese than the nonconvert."

IV. Extraterritoriality

Willoughby, "Foreign Rights."
pp. 72-74

27. Disadvantages of the Extraterritorial System to Foreigners in China:

"To foreigners in China the extraterritorial system presents the following disadvantages:

"In the first place, so long as it is maintained it remains practically impossible for the Chinese government to open up the entire country to trade, manufacturing, and

residence by the foreigner. It has been found barely feasible to permit missionaries to settle outside the treaty ports, and, in connection with their work, to engage in industry or trade to a very small extent, but with regard to all others it is but natural that the Chinese should be unwilling to permit them to establish residences and trading or manufacturing plants away from the Treaty Ports as long as they are so largely exempted from the operation of the local laws and the jurisdiction of the local courts. This, then, is one of the heavy prices which the foreigner pays in return for the extraterritoriality which he enjoys in China.

"In the second place, the extraterritorial system means a multiplicity of courts. Each nation is obliged to maintain tribunals for its own nationals at all of the Treaty Ports.

"In the third place, the courts are presided over by officials who are not, for the most part, trained in the law. This disadvantage is, of course, not absolutely inherent in the system, but as a practical proposition, it is necessary to vest jurisdiction in the consuls, of whom it is not feasible to require that they should, before appointment, have become trained in the law and the science of its administration. Great Britain, by the establishment of the Supreme Court for China, and the United States, by the establishment of the United States Court for China, have partially corrected this evil, but only partially, for, after all, these tribunals are able to try only a comparatively small portion of the many cases adjudicated in China in which British and American citizens are defendants.

"The Government of Foreigners in China." Law Quarterly Review, Vol. XIX (1903), 316 that the extraterritorial courts necessarily have only a personal jurisdiction, that is, over the persons of the defendants. This defect is dwelf.

upon by Mr. Latter, from whose illuminating article we have earlier had occasion to quote. He says:

In its administration of justice the system fails from two causes: first, from the fact that justice is administered by consular, not judicial officers; secondly, from the inherent limitations of the extraterritorial court having merely personal jurisdiction. The British Court in China, for instance, has power only over British subjects in China. It is the sole tribunal in which cases against a British subject in China can be tried, but it must be noticed its powers are limited to and extend only over that British subject. If, therefore, a Chinaman sues a British subject, the court has no control over that Chinaman. If he perjures himself the court cannot punish him. or again, it cannot commit him for contempt of court. The Chinaman can only be prosecuted or punished in a Chinese court and according to Chinese law, and it has been remarked that perjury is to a Chinaman an offence as venial as punning to an Englishman. The only means that foreign courts have of obtaining control over a Chinese plaintiff is to require him to make a deposit of money as security for costs . . . From the same want of control over a plaintiff of another nationality arises another grave flaw in the extraterritorial system. If the defendant has no defence against the plaintiff but has a counterclaim of equal or greater amount, the court cannot entertain the counterclaim, however obvious the validity of the counterclaim may be. The counterclaim is a claim against a man of another nationality, and can be heard only in the court of that nationality, and tried according to the law of that nationality . . . Another great weakness of the system, also arising from the fact that the jurisdiction of the foreign courts is entirely personal, appears in all questions relating to land . . . Does the fact that a British subject owns land in China vest that land with all the characteristics of land in England? It has been tacitly assumed that it does, and lawyers employ the English form of conveyance in transferring land. But the assumption is contrary to the theory of English law, which is that the law which governs land is the lex loci rei

sitae, that is, in this case, the law of China, and is completely at variance with a recent decision of the Privy Council on an appeal from the court of Zanzibar where a similar system of extraterritoriality prevails . . . The fact is that the lawyers in Shanghai and other treaty ports in China do not really know what the law applicable to land held by British subjects and other foreigners really is.''

PART II

RELIGIOUS THOUGHT AND ACTIVITY

CHAPTER VI

TRENDS IN CHINA'S RELIGIOUS LIFE

Gilbert Reid

Timely Book A valuable book, dealing not only with the Christian movement in China but with other religious movements, and giving information applicable to present conditions, is "The Quest for God in China" by Rev. F.W.S.O'Neill of the Irish Presbyterian Mission in Manchuria. This book is based on lectures delivered by Mr. O'Neill at the Belfast Theological College in 1925.

During the last year foreign missionaries, "Anti" as distinct from Chinese Christians, have Movements experienced greater intensity of antagonism than in any other year for the last few decades of the missionary cause in China. If the antagonism is not greater than that of past years, it has at least been more wide-spread and has presented new aspects of thought and action difficult of approach on the part of the missionary body and the home societies. There has been a mixture of opposition that may be described as anti-Christian, anti-religious, anti-foreign, anti-imperialism and anti-capitalism. If the problems which have arisen are difficult of adjustment on the part of the foreign missionary, they are perhaps equally difficult for Christian Chinese, who on the one hand desire to avoid separation from fellow-believers of other lands, and on the other hand desire a part in China's growing nationalism.

Causes for Courage Many have been both perplexed and disheartened by these new and varied forms of antagonism. Though there are "pro"

movements as well as "anti" movements, it is worth while to take note of the latter and thereby take courage in the spread of the kingdom of righteousness. If the forces arrayed against the foreign missionary are indeed great, past experience in the world development should prove convincingly that if one be really in the path of duty, the forces fighting for him under God's good favor "Where sin are bound to conquer in the long run. abounds, grace doth much more abound". Of the five "anti" movements cited above, there may, very legitimately, be no lessening of opposition to capitalism and imperialism; in fact this very opposition may work for the wider acceptance of Christianity as taught originally by Christ. The strength of the anti-foreign movement, or enmity to some particular foreign country, can be overcome by a cultivation of relations and duties which are mutual, reciprocal and cooperative. The first step on the part of the Chinese is to take the negative position of not being anti-foreign. To be pro-foreign a positive attitude—lies far ahead, is more difficult, and this step may never be taken. Foreigners also have duties in cultivating friendliness to the Chinese, though not necessarily pro-Chinese. To create friendship between Chinese and foreigners is a worthy task for every foreigner living in China as well as for every Chinese.

The other two "anti" movements, that Pro-Christian which is anti-Christian and that which is and proanti-religious, are inter-related. To match religious them by opposite forces, one does well to consider not only the great Christian Movement in China, but other movements which tend to strengthen and vitalize a general religious sentiment, the spiritual training of personal character, and the moral reform of the government and of all national life. The essential principles of these movements can often be traced back to Christianity. Cooperation between different branches of the Christian Church will of course become more and more an imperative task, but it may yet be deemed proper to bring together and to have act in unison all who have moral and religious convictions or are associated with the other great religions of China.

Besides the Christian religion China to-day Four has four religions, Confucianism, Taoism, non-Christian Buddhism and Islam. Of these, two are Religions indigenous and two are from abroad; the latter, however, are ceasing to be looked upon foreign. There are four religions, but not four religious organizations. As an organized force no one of them is equal to the Church of Rome or even to the Protestant hodies as they become more and more unified, or to certain non-church movements like the Y. M. C. A. and the Y. W. C. A. Whether the Christian should rejoice at the decadence or disappearance of these other religions. or should find pleasure at signs of vitality, will continue to divide the missionary body and also the Chinese Christian community, but whatever the opinion held, it is important to estimate aright the trend of these competing religious faiths, whether backward, forward or dormant. In general none of them as such have shown antagonism to Christianity.

Status of Confucianism concerning efforts to revive Confucianism. Not only the political ideas are being discarded, but its underlying religious features have been eliminated in order to make Confucianism a mere system of ethics or a beautiful cult. What is regrettable is that its ethical ideal, as applied to the individual, to the family, to society and to politics, is also disappearing. Confucianism, moreover, has under the republic failed to organize itself, while under the monarchy, being a State Religion, it was a strong, compact organization, permeating the whole life of the country. A few years ago there was a movement to establish Confucian Societies or Churches, but lately these have shown no special activity, zeal or even pride of tradition.

Status of Taoism

This other branch of China's ancient faith likewise appears indifferent to the future of its own existence and is content with simply retaining its priesthood and temple property. However, many of the Taoist priests stand high in spiritual qualities, though they are not propagandists.

Buddhism in its Mahayana form has Status of shown great activity in China as in Japan. Buddhism It is the one religion that is competing with Christianity, just as in monarchical days Confucianism was the force to be reckoned with. It has adopted some of the methods of the Christian Church, but in only a few places have the temples organized themselves into one Society. Still less is there a national organization. Each temple is a law unto itself; ecclesiastically it is of the Congregational order, except that the head priest, and not any congregation of Buddhist adherents, exercises authority. Buddhism of late years has been gaining adherents at the great centres, like Peking, Nanking, Shanghai, Hangchow and Hankow, and this more through the learned exposition of Buddhist philosophy than of religion. Scholarly writers and lecturers have been able to win over a large number of the official class. Where before it was respectable to be called a Confucianist, now it is respectable to be termed a Buddhist. One of the most able of these lecturers is Tai Hsü, President of the Buddhist College at Wuchang. For several weeks he gave daily lectures in a tent erected in the Central Park of Peking. Another noted adherent has been Judge Mei of Tsinan, who unfortunately was executed for his political views towards the end of 1925 by order of General Chang Tsung-chang. New literature is being constantly produced and is widely circulated. Many of the old standard books have been collected into a library in Shanghai by Mr. S. A. Hardoon. A feature of Buddhism that has always existed is meditation. Last summer a "retreat" was held at the home of a prominent Chinese merchant in Shanghai. An East-Asian Buddhist Conference took place in Tokyo. Buddhism has thus adopted the preaching-hall idea of Christians, while retaining the "silence" method inherent in both Buddhism and Taoism.

Panshen
Lama of
Tibet

Buddhism as found in Tibet is of both the
Southern and Northern schools but lacks
intellectuality. During the last year it has
secured renewed interest among the Chinese
and especially Mongols by the visit to Peking of the Tashi

Lama or, as better known, Panshen Lama. Through a special committee of the International Institute it was made possible for him to come in contact with adherents of nine religions on Easter Sunday, when over a thousand persons of every nationality had audience with him in one of the palace courts of the Presidential Palace and joined in a religious song service. Here was presented a striking contrast to the exclusive spirit of Tibet as known through its long history. The Buddhism as practised by ignorant Lamas is of a very different type from that which is now spreading among educated Chinese. The Chief Executive. Tuan Chi-jui, is one of the new adherents of Buddhism, and associated with him is the convert to Christianity, General Feng Yu-hsiang. Buddhism in its revived form is tolerant to other religions, though standing aloof from those who are zealous and iconoclastic.

Mission to the Buddhists

An example of mutual toleration, sympathy and respect is that of the Mission to Buddhists carried on in Nanking by a Norwegian missionary, Rev. Karl Reichelt. He left last year on a brief furlough, but the work continues in the care of others until his own return during the present year.

The Moslems in China, like the Buddhists, have no national organization, but by custom and tradition they are a compact body by themselves and are zealous for the faith. A minority are inclined to be liberal towards Christianity, more than to Buddhists and Taoists, who are looked upon as idol-worshippers. This liberal spirit during the last year has been counterbalanced by a new form of exclusiveness, which is more political than religious. As the Republic and its flag represent a union of five races, of which the followers of Mohammed are one, the idea has sprung up in different quarters of insisting on a larger representation in the political affairs of the country. Many mosques are establishing schools for Western education as well as for study of the Koran.

Christian and Mohammedan Generals Associated with the Christian general, Feng Yu-hsiang, in the development of the northwest, is the Mohammedan general from Kansuh, Mah Fu-hsiang. It is reported

that some of the more conservative Moslems of Kansuh resent the rule of the province being placed in the hands of Christians, but thus far the opposition has been nullified by the successful management of Christian administrators. In this connection it is noticeable that the Christian propaganda is carried on within the army and not outside.

The more tolerant attitude of Christians toward other religionists, and of these other All Religions religionists to each other and to Christians, has no doubt been furthered by conferences of all religions -a permanent Parliament of Religions-as conducted for some twenty years by the International Institute of China. Several important meetings of this kind have been held in Peking during the year, and a strong Committee has been formed of which persons from eight religions and four religious societies are members, and General Chiang Shao-tsung and Rev. Dr. George D. Wilder are joint chairmen. Probably only a minority of the Christian missionaries look with favor on this liberal movement, though they agree that it is right to be friends to all. whatever one's form of religion. Several of the societies newly established by the Chinese for the furtherance of morals and religion acknowledge their indebtedness to these conferences of the International Institute, just as many Christian ideas and methods have been drafted into Buddhism. Thus it is that the religious life of the Chinese cannot be limited to any one of her several religions. For centuries and still more to-day they have been eclectic or syncretic, first as to China's three religions and now, as more commonly called, of five religions.

Moral and Religious Groups Among the Chinese Shêh, or a Yuan. There is, however, a difference. In India these societies deal with Hindooism; in China, with Confucianism, Buddhism and Taoism, and to a lesser degree with Islam and Christianity. In the "China Mission Year Book" for 1924 I made reference to nine of these Societies. Only three of them

deserve notice at this time. No new associations have been formed and nothing has been done to counteract directly the anti-Christian movement. The attitude of those we mention is more sympathetic to Christianity than to the agitation in opposition. For this reason, if for no other, Christians would do well to come into contact with such movements and to join with them in those activities that are common to all who are seekers after the truth.

The Two
Most Active
Societies

During the year the Tao Yuan or
Ethical Society (Mr. O'Neill calls it the
Open Court) has been very energetic in
propagating its principles and practices, and
next in zeal comes the Wu Shan Shê or Association
for Advancing Righteousness.

These two Societies have latterly made use New Names of a new name which strikes the popular taste. The Tao Yuan has made use of the term, Shih Chieh Hung Wan Tsze Hui (世界紅卐字會) or the Universal Red Swastika Society. This is an outgrowth of the Tao Yuan, just as the Red Cross Society is an outgrowth of the Christian Church. One may attach himself to the Swastika Society or the Red Cross Society without binding himself to the tenets of the originating source. The Swastika Society is modelled after the Red Cross Society, and has provided relief for the wounded in war, and for those suffering from flood and famine. By such humanitarian activities the Tao Yuan has been popularized. Members of the Tao Yuan use the Chinese form of the planchette, and believe in messages received from the spirit world; members of the Swastika Society may or may not resort to spiritual communications. This Swastika movement represents the essential idea of the Tao Yuan, namely, cultivation of the inner life and its cutward expression.

The Wu Shan Shêh has also adopted a new terminology, namely, The New Religion of World Salvation (教世新教). In attractive style it has issued two volumes expounding this new Faith. One volume deals with the significance of the New Salvation Religion, and the other

its principles and laws. It is called "new religion" because it comes from each of the founders of the Five Great Religions. It is called "world salvation", because each of these religions, especially Christianity, has world salvation as its chief aim. Here, then, is a body of men who through the idea of salvation are favorably disposed to Christianity. Possessed with such an idea the members of the Wu Shan Shê, like the Tao Yuan, find their delight in deeds of mercy.

These two Societies recognize the Five Union of Five Religions, Confucianism, Taoism, Buddhism, Religions Islam and Christianity. Other religions are not included as they do not concern the Chinese. Perhaps it is a more accurate statement to say that they recognize the founders of these religions rather than these religions as now organized. They go back to the original source. When I came to China forty odd years ago, the Christian Church was looked upon as inferior to others, especially to Confucianism. Moreover, to mention the name of Jesus was to dispel an audience. In these new organizations Christianity is given an equal place with the older religions of China, and Jesus (which is the term used more often than Christ) is held in the same respect, as a teacher of spiritual truth, as Confucius, Sakyamuni, and Mohammed. It is also interesting to note that the members of these societies are familiar with the Bible and the life and teachings of Christ. Their view-point is very different from the anti-Christian agitation.

The Supreme Being These two Societies trace every thing back to the First Cause or Primeval Ancestor (老祖) who is the True Lord or God of Islam and Christianity. The impelling messages from the spirit world are His mandates. Associated with Him is Lü Tsu (呂祖), one of the eight Taoist Immortals. The Wu Shan Shê more than the Tao Yuan accords him a high place among the divinities, much like the founders of the Five Religions.

Spiritualism Spiritual messages, through use of the planchette, come only from God and these

predominant spirits of the ages. Their instructions are not concerning doings among the departed, but as to our duty here on earth and the confirmation of truth. No doubt the essential principles of these societies are given a secondary place while the daily mysterious unfoldings of the planchette hold sway over the mind. So too often minor features of Christianity put in the background the essential teachings of Christ. The governor of Shansi, viewing the planchette as a superstition, placed prohibition on the Tao Yuan.

The Universal Ethical Society man and the Chinese. It received its first impetus from a young prodigy, Chiang Hsi-chang, formerly called Chiang Shen T'ung (江神童) or Chiang the inspired or spiritual youth. The prodigy has ceased to be such, and continues his study of English in Peking. Useful books are being widely distributed, and during the year this young man and Kang Yu-wei have lectured over the country. This society has taken a leading part in the Confucian rites at Chü-fu, birth-place of Confucius. Like the two Societies mentioned above it views all the established religions in a syncretic spirit. Chistianity is discussed with reverence.

A Comparative have brought to China, one must also estimate evil influences from abroad. In estimating the progress of Christian missions, one must also estimate the strength of counter forces. So a correct judgment concerning the trends of China's religious life can only be formed by taking into consideration the non-religious and unreligious life of the Chinese. Taking such a comparative view, I am inclined to think that among the grown-ups the religious sentiment prevails, while among the student class materialism and agnosticism outstrip the belief in God, immortality and the need of divine salvation. The task before the Christian teacher is thus a difficult and double one.

CHAPTER VII

THE PRESENT CHINESE ATTITUDE TOWARDS CHRISTIANITY

Y. K. Woo

To do one's work successfully and efficiently one must take pains to study the attitude as well as the actual needs of those for whom the work is intended. Christians should seek to know the present attitude of the Chinese toward Christianity, not only that they may do better work among the Chinese, but that they may bring to light some of the undesirable conditions for which Christianity is either wholly or partially responsible, and that they may strive through self-examination and self-renovation to remedy these conditions.

To approach the subject from the negative side, the following attitudes of mind seem to stand out very clearly among the Chinese. Some of these may be caused by misconception or misunderstandings on their part, and their position, therefore, may be quite indefensible from the scientific standpoint; but they are a present fact nevertheless. They are (1) the antagonistic attitude, (2) the attitude of contempt, (3) the critical attitude, and (4) the

attitude of indifference.

The Antagonistic Attitude

This attitude characterizes those of the nationalistic school. Those of this school used to be rather friendly toward Christianity—at least they were tolerant. They had a vague idea that somehow Christianity could be made one of the means to help China. With the dawn of a new national consciousness in them, however, they begin to wonder whether Christianity is really what they once thought it was. They are puzzled to know why China is getting weaker and weaker every day in spite of the growth in the number of Christians in the

country. In the face of foreign aggression and foreign military display they are full of doubt concerning the doctrine of love preached by Christians; they suspect that the Christian teachings of the Fatherhood of God and brotherhood of men are simply means employed by the "Christian" Powers to fool weaker nations, so that the latter may fall an easy prey to their exploitation. They see that Japan has been "wise enough not to fall under the weakening influence of Christianity," and that to-day she is ranked as one of the leading powers in the world. They claim that China must maintain her own and do away with all Christian influences before she can emerge as a great nation. Christian education must be stopped; Christian propaganda must be checked; even Christian philanthropies must be accepted with the greatest precaution and reserve. There are others taking the same attitude, notably those representing one wing of the communistic school. Their ground of opposition Christianity is its alleged crime of imperialism. They are at one with the nationalistic group in adopting an attitude of open antagonism toward Christianity.

This is the attitude assumed by the philo-The Attitude sophically minded skeptics and the eminent of Contempt Chinese scholars who highly esteem the system of thought in ethics and its accomplishments in Chinese civilization. Men of this type believe that Christianity is crude in thinking, superstitious in form, artificial in method and barren in result, and is therefore not worth their study and attention. At times they cite certain accounts in the Bible, or certain ideas in Christian thinking, and deride them with all the philosophical weapons at their disposal. Inasmuch as Christianity in China has produced but a few or no notable Chinese scholars, and since the rank and file of Christians are mostly intellectually mediocre people, they conclude that Christianity at best cannot satisfy the refined and highly educated mind. When they see Christians as individuals, and the Christian Church as an organization, do things contrary to the teachings they profess to believe, their disgust for Christianity becomes absolute. True, their opposition to Christianity

is not an aggressive one; but Christianity in their eyes is shorn of all meaning and significance in human lives.

This is also called the scientific attitude, or The Critical the attitude of doubt. The modern educated Attitude students represent this type. They have learned from other countries that the source of power is the knowledge of science and its application. They become convinced, through contact with leading educators and prominent thinkers from the West, that the great thing in life is knowledge and its attainment. literally worship science and whatever cannot be proved in a scientific way they do not hesitate to reject. find there are many things in Christianity that cannot be so proved. Hence they claim that their rejection of Christianity is not because of any prejudice on their part, but because of the irrational nature of Christian doctrines and beliefs. When told that those holding modern conceptions of Christianity can endorse most of their ideas about religion and their demands on Christianity, they find it difficult to believe. For the Christianity they see preached from most of the pulpits does not support such a claim. They conclude, therefore, that most of the so-called modern conceptions of Christianity are nothing more than what faithful Christian followers choose to read into it. and that these are very different from the concrete expressions of Christianity seen in many of the Churches. In other words the main difficulty they find with Christianity, they claim, is the irrational nature of Christian beliefs and teachings. Their doubts as to the origin and efficacy of Christianity therefore remain unshaken and unshakable.

The Attitude of Indifference

This is the attitude assumed by the over-whelming majority not only of non-Christians but also of Christians. Such people would leave Christianity as it is, not caring to bother themselves with either accepting or rejecting it. They think Christianity is uninteresting and of no concern. Sometimes they may run across Christian things; but these things do not leave much impression on them. Is it because they are too worldly and too much absorbed in other things that

they are absolutely dead to things Christian, or that Christianity has become so unattractive and lifeless that it can not arouse and win their attention? This is a question Christians should answer for themselves.

Speaking from the positive side the following few points may be mentioned as typical attitudes of the Chinese toward Christianity. There are (1) the attitude of relative respect, (2) the expectant attitude, (3) the attitude of cooperation and (4) the reformative attitude.

The Attitude of Relative Respect

This kind of attitude is quite general among well-meaning Chinese. They believe that Christianity, like all other religions, has as its aim and purpose the making of better men. After all that may be said against it, the underlying motive of Christianity, they hold, must be respected. Although they prefer to remain non-Christians, yet the attitude they show is truly characteristic of the spirit of tolerance and broad-mindedness of the Chinese as a people.

China has been suffering internally from famine, plague, bandits, soldiers, politicians, poverty and ignorance, and externally from the oppressions and exploitations of foreign Powers. Where can we find the cure for such ills, many of the suffering people naturally inquire. They have tried various methods, but have not met with much success. They begin to surmise that Christianity can perhaps achieve better results in allaying their sufferings if it is earnestly practised. So in their despair they turn to Christianity for something better. They have no definite idea as to how Christianity shall achieve it; nor do they care to know it. Such an attitude is after all not wholesome, even for Christianity.

The Attitude of Since the birth of the Republic a new social consciousness has been awakened among thinking Chinese. Some of these are quite influential. They have organized themselves in different ways to better the existing social order. They find one of the important forces in this undertaking is the

Christian Church and other Christian organizations. So they are quite willing to cooperate with Christianity in matters of this kind. One needs to ask here, what should be the attitude of Christians towards such cooperation?

Of all the attitudes this attitude is by far The Reformathe most important. The number who share tive Attitude this attitude may be quite limited, but scattered over all the churches in the country like brilliant stars on a dark night, they are destined to mould the whole fabric of Christianity and of the Christian Church in China in the future. They are in perfect accord with George Santayana, who says in his book entitled, "Reason in Religion," "The Life of Reason is the seat of all ultimate values, to which every thing in the world should be subordinated." He states further, "The Life of Reason makes right eternally different from wrong. Religion does the same thing. It makes absolute moral decisions." In the light of this conviction they hold that many of the Christian beliefs and practices need to be revised, but they believe at the same time that the fundamental Christian truth has a permanent and vital contribution to make towards the up-building of the Kingdom of God in the lives of men. This attitude is even shared by not a few of the broadminded non-Christian thinkers. tude in a way is similar to the critical attitude in that they give due emphasis to reason even in the realm of religious faith. But they differ with the critics in that they care for and show real interest in Christianity. In the belief that Christianity, including all its conceptions of God and ideals for men, is a religion of progress in the course of time, they are devoutly and energetically working for a new chapter in the Christian history of China.

The above observations though they are quite inadequate in their presentation, and are by no means exhaustive and complete, represent fairly well the general attitude of the Chinese towards Christianity. Bearing in mind these different attitudes of the Chinese people, what can be the future of Christianity in China? This depends very largely upon how thoroughly and how promptly Christianity readjusts itself in its mode of thinking and program of work to cope with the new situation. Some of these attitudes do seem unfavorable to Christianity on the surface, but if we can meet them in the proper way, not only will Christianity itself make a great forward move in thinking and action, but we shall eventually win the friendship of many even of the distinctly antagonistic elements. Is this not reasonable for us to expect of Christianity if Christianity is to become a growing force in the lives of the Chinese and to yield rich and permanent fruitage in the Chinese soil?

CHAPTER VIII

CHINESE CHRISTIAN UNIONS

Z. K. Zia

One of the most impressive of the many things that happened in 1925 is the rapid rise of Chinese Christian Unions. Whether or not they performed valuable services I am not prepared to say.

Origin

Immediately after May 30th, 1925, a handful of Christians in Shanghai organized the first so-called Chinese Christian Union. The organizers were leaders of different denominations. The first general meeting was held in the Cantonese Church. Soon after the organization of the Union in Shanghai a few Christians at Harbin organized a second Union of the same nature. Within a very short time that Union sent a large sum of \$2000 to Shanghai as a contribution. A few days later Chinese Christain Unions sprang up far and wide like wild-fire.

The Christian Union at Shanghai received announcements and bills from about sixty different places where Chinese Christian Unions were organized. Some of these Unions were formed simply to voice their sentiment against the wrong done to Chinese students and laborers on May 30th, others were organized for more lasting purposes.

Aims

It is bold on my part to attempt to point out a single motive as the aim of the various Unions, for there is no one aim commonly agreed upon. For some Chinese Christians, out of a sense of shame and humiliation, organized themselves into a Union through which they might express themselves. Others, out of a sense of self-respect and self-reliance sought to pull together to build up a Chinese Church.

For still others, after failing to induce missionaries to be interested in things that are not directly concerned with the Bible, they proceeded to do what they believed they should do, according to the dictate of their conscience and not according to the dictate of the missionary policy tenaciously held in far away foreign lands. Maybe there were still others who organized Christian Unions to show the anti-Christian agitators what the Chinese Christians could do. Some of the motives were worthy, others may not have been so. It seems to me that the organization of Christian Unions this time was no doubt prompted by the shooting incident in Shanghai on May 30th. If that was the case, I may conclude that these Unions were organized for the purpose of expressing the thoughts of Chinese Christians rather than for establishing permanently an indigenous Church.

There is no central office to correlate the **Organizations** sixty or more Unions. There is no record of their activities except through occasional reports in Christian periodicals. A few places like Kaifeng, Canton, Wenchow, etc., where the Chinese Christians meant to establish their own churches, may still work hard to hold themselves together and to see their aims realized. Most of these Unions, though still in existence, function but little. Centers like Peking, Nanking, etc. are continually pouring out weeklies and bi-weeklies advocating the abolition of unequal treaties and the establishment of justice and equality amongst nations, but these papers are probably not under the auspices of the Chinese Christian Unions. The Shanghai Chinese Christian Union is also failing. Attempts have been made to organize a Central Union for the entire nation, but leadership was seemingly lacking.

Future Mistakes may have been made by the Christian Unions, but there is still a great future before them. Their belief that Christianity in order to take hold of China must be guided by the Chinese themselves is correct. Their insistence on the application of Christ's principles to individuals as well as

to national and international affairs has the sympathy of genuine Christians all over the world. Their cry and protest may have been considered childish and inaccurate. It came from the bottom of their hearts nevertheless. It may therefore stimulate their hearers as well as themselves to do nobler and juster things.

CHAPTER IX

THE GREEK ORTHODOX CHURCH IN CHINA

Y. Y. Tsu

During the Yuan (Mongol) Dynasty, when Early History there was close relationship between China and eastern Europe, numerous Russians, including priests of the Greek church, were to be found in Mongolia and China. But after the fall of that Dynasty little mention was found in historical works about Russians in China. In 1685 the Manchus captured a fortified settlement of Russians at Albazin on the Amur, and 25 captives (45 according to another account) were sent to Peking. It was the custom of the Manchu government to make use of war captives of foreign nationality as members of the Imperial Guard, and these Russians were incorporated in the Guard and through inter-marriage became in time indistinguishable from other Manchus. The captives settled in the north-east corner of the Tartar City. them a priest Vassily Leontyeff (or Maximus Leontieff) came with ikons and images to minister to their spiritual welfare. A Buddhist temple was transformed into a church and dedicated to Saint Nicholas.

Albazine Descendants In 1871 descendants of these ancient Albazines numbered 120 members in 23 families, They still formed a separate bodyguard of the Imperial Palace, but in appearance and speech were indistinguishable from other Manchus. Since the establishment of the Republic, they have shared the fate of the Manchus, many of them being reduced to poverty. Some of them are still faithful to the Church, but many have lost themselves in the beliefs of the country. At present about 50 people in Peking are definitely known to be descendants of the Albazines, some have moved to Harbin and other places along the Manchurian-Siberian

border, and many are unknown. One of the two priests connected with the Mission in Peking is of Albazine descent. From him we learned that there were five family names among the 25 original captives, Romanoff, Dubinoff, Yakovleff, Lopatin and Habaroff, and these were transformed into Chinese family names, respectively, Lo, (羅), Tu (杜), Yao (娥), Lo (羅), and Ho (寶), which have existed to this day. In 1908 some Russian scientists came to China and took anthropometric measurements of the Albazine descendants and found many anatomical peculiarities which differentiate them from other Chinese, although superficially they look alike.

In 1698 the first embassy sent by Russia Russia House to China arrived in Peking and was lodged in what was known as Nan-kwan (the South Hostel) or 'Russia House' at China's expense. This was the place reserved by China for Russian travelers, traders and missioners, and was called the Nan-kwan (South Hostel) to distinguish it from the other Russian settlement in the north-east corner of the Tartar city known as Pei-kwan (North Hostel). The Nan-kwan occupied a part of the present Russian Legation. In 1716 when an ecclesiastical mission arrived, Nan-kwan was converted into a convent for their use. In 1727 a chapel was built at the expense of the Chinese Government there and consecrated in 1732 as the Chapel of "Purification of Mary". Following the Treaty of Tientsin in 1858, the Nan-kwan was taken over by the Russian Foreign Office and entirely rebuilt, but the old chapel remained and it still stands in the Soviet Embassy though not used.

Treaty of Tientsin, 1858 Mission was politico-ecclesiastical. The missions, though ecclesiastical and headed by clericals, were sent out by and represented the Government of Russia. Their maintenance in Peking was provided for by the Chinese government, amounting legally to 1,000 silver rubles and 9,000 catties of rice annually and 600 silver rubles for clothing every three years.

After the Treaty of Tientsin the political and ecclesiastical interests were separated, the Russian Foreign Office taking over the former and the Holy Synod the latter. The Nan-kwan became the headquarters of the political officers and the Pei-kwan of the ecclesiastical.

Later
Development
be regarded as closing the first period of the history of the Greek Orthodox Church in China. It began as a church for war captives, grew with the increase of the Russian population in Peking and north China, was looked upon as a state church, officially representative of the Home Government, and was not active in missionary work among the Chinese people. At the end of the first 150 years there were said to be only 200 Chinese Christians, including descendants of the ancient Albazines.

The next forty years (1860-1900), after the Church was free of its political duties and connections, was marked by religious and literary activities, such as the translation of the Bible, the use of the Chinese language in religious services, which hitherto had been entirely in Slavonic, the compiling of the Chinese-Russian Dictionary and evangelistic work in and around Peking. A flourishing mission station was established at Tung Ting An about 100 li east of Peking in 1863, which had 75 members in 1871. In 1870 two schools for boys and girls were opened in Peking. 500 Christians were reported for Peking in 1871; from 10-40 new adherents joined the Church every year.

The Boxer Uprising, 1900 Was practically destroyed by the Boxers. The burning of the fine Chinese and Russian library was an irretrievable loss. The Mission was soon afterwards rebuilt, and with the consecration of Archimandrite Innocent as the first Bishop in China a new era began.

Archimandrite Innocent arrived in China in 1897 and started a vigorous programme of church and missionary work, such as introduction of the monastery, starting

business enterprises for the relief of the poor Albazine descendants, sending preachers into the surrounding country, etc. He was made bishop in 1902 with authority over all churches along the Chinese Eastern Railway, a distance of 3,000 miles. For the next fifteen years, until the Russian Revolution of 1917, the Greek Orthodox Church in China grew in strength and prosperity. 1916. Bishop Innocent reported for China a total of 32 mission churches, 17 boys' schools, 3 girls' schools, 1 theological seminary in Peking, 583 baptisms in 1915, and 5,587 baptized Chinese members. In Peking there were maintained a meteorological station, a large printing press, a steam flour mill, a dairy and other thriving trades. Bishop Innocent is now above 60 years old, a towering giant in physique and powerfully built. In ecclesiastical administration he is assisted by Bishop Simon who was consecrated three years ago.

Like the Home Church in Russia, the Russian Orthodox Mission in China since Bolshevik the success of the Bolshevik Revolution has Revolution fallen on evil days. Except a little printing work and a dairy, all the other enterprises of the Peking Mission have ceased, such as the schools, the flour mill, the soap factory, etc. The Theological Seminary is also closed. The Monastery is turned into a dormitory for "White" refugees. Daily services are maintained in one of the three chapels. Work in other parts of China, except in cities like Tientsin, Hankow and Shanghai, where there are large colonies of White Russians, has likewise been closed down. Of the 5,000 and more Chinese members, no effort is made to keep in touch with them. The Chinese priest who acted as interpreter for me said that many of them have fallen away from the church, like seed that grew rapidly but could not endure persecution as described in one of Christ's parables. About 300 members are still attached to the Church in The Peking Mission is now supported by the rental of the buildings it owns. As described by Bishop Simon, they used to make budgets, but not now: they get what they can and spend what they have.

In reply to a question about the future of the Russian Orthodox Mission in China, the Bishop said, "Its fate does not rest with itself alone; it will rise or fall with the Greek Orthodox Churches throughout the world. If the Home Church could be spared political persecution, the Mission in China could rise again with outside help." The spacious but neglected grounds of the Russian Mission in the north-east city, with its buildings in ill-repair give the visitor the impression of great material distress and spiritual desolation. What hope there is for that Mission is to be found in the breasts of a small handful of loyal members and their faithful pastoral leaders, among whom the greatest is the Grand Old Bishop, as Bishop Innocent is lovingly called by his people.

PART III

CHURCH LIFE AND ACTIVITIES

CHAPTER X

COOPERATIVE CHRISTIAN ACTIVITIES IN CHINA IN 1925

Eugene E. Barnett

Friendly Chinese observers have told us Christianity frequently of late that Christianity has so and Activities far impressed China primarily as a Movement Meetings, schools, hospitals, churches, of Activities. conferences, social service - it is in such terms as these that China sees Christianity. What do all these activities mean? Whence do they spring? What are they aiming We may dismiss as frivolous Bertrand Russell's cynical charge that all our missionary zeal "springs from a super-flex of the itch of activity," but we should not ignore the fact that our program of multifarious activities is but dimly understood even by many Christians, and that it is grievously misunderstood by many non-Christians, never more so than now.

Diversity of Agencies

The problem of how to give unity and meaning to the varied activities of Christianity in China is a complicated one. Involved in it is the problem of unifying, or at least correlating, the many Christian agencies at work in the country. One hundred and forty different bodies had to be taken into account in alloting representation in the National Christian Conference of 1922. Most of the divisions thus represented are importations from the West, and in many cases the causes which brought them into being have long since been forgotten even in the lands of their birth, save by the church historian. Whatever lingering

meaning adheres to them in the West is due largely to social and traditional factors which cannot be transferred to China. For many Christian and non-Christian Chinese, therefore, they serve mainly to emphasize the disunity of Western Christians. For the adherents of a religion which is seeking through world-wide missionary endeavor to unify mankind into one Family of God, to continue themselves to be so greatly divided, is indeed a puzzling and disheartening fact.

One should hasten to sav. Unity in that generally speaking sectarianism is not Diversity popular within the Christian Movement in China. Many missionaries and Chinese Christians would gladly see their denominational groups merged into the larger unity of a Chinese Christian Church. The translation of such desires into concrete reality is, however, a baffling undertaking, beset by all sorts of difficulties. seems likely, therefore, that whatever unity is to be achieved among the Christian forces of China must for some time to come be for the most part unity in diversity. The purpose of this article is to point out some of the many ways in which a divided Christianity in China contrives in obedience, to its deeper instincts, to live and work together.

While federation is the most common form Organic Union in Kwangtung of cooperative Christian activity in China, the past year has witnessed notable instances of growth in organic union. Most important of these may be mentioned the developments which have taken place in Kwangtung in the Church of Christ in China, and in the move toward the coming together of Presbyterian and kindred churches in a united body, also to be known as the Church of Christ in China. The Kwangtung Divisional Council of the Church of Christ in China was organized eight years ago, uniting seven mission churches. On November 24, 1924, the Inter-Missions Committee, the official representative of the missions in matters relating to the united church, recommended to that Church (1) the organization of a Board of Home Missions which should administer the funds contributed by the missions

for evangelistic and day school work and (2) that missionaries should work under the Church of Christ in China 'on exactly the same ecclesiastical basis as Chinese Christians,''' Early in 1925 the educational leaders proposed that this Church organize also a Board of Education to have general administration of the educational work hitherto carried on directly by the missions. It was proposed that the medical work of the Church also be cared for in a similar way. The initiative in all these proposals was taken by the missionaries. Meanwhile events were transpiring which convinced the Chinese Church that it must take prompt steps toward undertaking the larger responsibilities placed before it. These events culminated in the incidents of May and June, which placed the Christian Movement of China under deep suspicion because of its Western connections, and threatened to alienate large masses of the people from it. In October twenty-one Chinese and missionary leaders came together for a three days' retreat to give prayerful consideration to the momentous proposals before them. It was not until December 16, however, that official action was taken by the executive body of the Church formally accepting the recommendations mentioned above. The close of the year found the Kwangtung Division of the United Church of Christ in China committed to its new policy. No branch of the Christian Church in China has done such advanced and constructive thinking into the problems of administration in a fully autonomous, united Church, in which provision is made for the full use of contributions in men and money made by sister churches of the West.

Meanwhile the required two-thirds of the Presbyteries of the Presbyterian Church have approved of the Creedal Statement and Basis of Union submitted to them for adoption, and plans are now under way to convene in 1927 the First General Assembly of the Church of Christ in China. Sixteen autonomous denominational groups have already voted to join this united Church, and three other denominations are seriously considering joining it. The General Assembly will include eight synods and of these six are

already functioning. Should the three additional denominations join the merger, the new Church will occupy eighteen of the twenty-two provinces and will have a membership of 130,000, or about one-third of the Protestant communicants in China. The Church has opened a National Administrative Office in Nanking, which employs a Chinese general secretary and an executive secretary who is a missionary. Wide scope is provided in the united Church for the self-expression of the several comprising it. There is no attempt to force uniformity. The Doctrinal Basis of Union consists of three brief articles, expressing (in the openion of a leader in the movement) "the bed-rock fundamentals of the Christian faith." Freedom is left to the Church gradually to evolve a more detailed creed based on its own further experience and reflection.

Earlier examples of organic union similar to those cited above are to be found in South Fukien, in Manchuria, and in the Chung Hua Sheng Kung Hui In South Fukien there is only one Church, which includes all the churches formerly associated with the English Presbyterian, the Reformed Church in America, and the London Missions. In Manchuria the Scotch and Irish Presbyterians cooperate in trying to build up one church, not two. Likewise all the Anglican Missions at work in China have for years been related to one Church, the Chung Hua Sheng Kung Hui.

Turning from these cases of organic union. Varieties of one finds himself confronting a very large Cooperation number and variety indeed of more loosely cooperative enterprises. These include inorganized dividual institutions, local and national professional associations of Christian workers, inter-church committees organized around specific undertakings, more inclusive local, provincial and national federations, and movements such as the Y. M. C. A., and Y. W. C. A., all of which transcend denominational lines and give expression to unity of spirit and work in spite of disunity in name and organization.

Union institutions have become so common Union as to be taken for granted in many quarters, Institutions though there are other centers which still lag behind in this form of Christian unity. In Nanking, for example, may be found a group of union institutions which includes the University of Nanking, Ginling College for Women, the Nanking Theological Seminary, the Bible Teachers Training School for Women, and the University Hospital. The colleges and universities furnish us the largest degree of union. Five American missions cooperate in the University of Nanking, viz; Baptists, North; Disciples of Christ; Methodists, North; Presbyterians, North: and Presbyterians, South (hospital only). In Shantung Christian University and Yenching (Peking) University we have institutions in the management of which both American and British missions cooperate. J. Leighton Stuart, commenting on the significance of this cooperation in Yenching University, has written, A faculty of heterogeneous elements - Chinese and Western, European and American, men and women, representing a wide variety of denominational upbringing and covering almost the entire range of theological opinion—are consciously applying the teachings of Jesus to all the mutual relationships of their daily living, and to their administrative problems and institutional activities." During the year under review a new union university enterprise was consummated in the formal launching of Central University, located in Wuchang. This represents a merger of Boone University, Wesley College and Griffith John College. The American Episcopal, English Weslevan, and London Missions cooperate in the undertaking.

Associations of Christian workers, while voluntary associations of individuals rather than formal pieces of corporate union, serve none the less both to express and to foster unity of spirit and of work. Locally, we find missionary associations and pastors' unions fairly common. The missionary associations as a rule unite all the missionaries resident in a given center, though

members of several missions well-known for their noncoöperative habits are reported by a number of cities as declining to participate. Most of the missionary associations meet monthly in a meeting mainly literary and social in character. In many places the association is used as a forum for interchanging experience and ideas on mission work and policy. It is frequently the body responsible for weekly or monthly prayer or preaching services in the English language. A number of associations made pronouncements evoked by the situation which followed the events of May 30 in Shanghai. In the fall the Peking Association issued a statement on the present situation in China, and called for the speedy abolition of the toleration clauses and for the revision of the unequal treaties. The Shanghai Missionary Association refused to make any such pronouncement though asked to do so by a local body of Chinese Christians and urged to do so by a group of its own members. In some cities, as in Nanking and Yunnanfu, missionary associations have chosen to discontinue their separate existence, so as to join forces with a more inclusive church council. A similar course is being considered in other cities. In Taiyuanfu the missionaries have organized during the year a book club for cooperative book buying and reading.

Pastors' Unions A goodly number of cities also report pastors' unions, uniting usually the pastors of all or most of the denominations in the city. It is interesting to note, however, that the same denominations which fail to participate through their missionaries in missionary associations are also, found unrepresented by their Chinese workers in pastors unions. The aims of the pastors' associations are very similar to those of the missionary associations, with less emphasis apparently on purely cultural activities. Fellowship, prayer, discussion of common problems, and study, seem to be their main objectives. One city reports rather disparagingly "a monthly meeting—mostly eats, tea, and gossip." In Amoy the pastors spend one day a month together in Bible study. In Changsha the organization includes both Chinese and missionary workers. It meets once

a month for supper, after which a paper is read and discussed. The "study of theology" is boldly stated by our correspondent as one of its aims. It seems fitting that this study should find expression in tracts and articles written by members of the group and published with funds provided by the local churches (and not by the missions). One notes a tendency in places to merge these associations of pastors also in the more inclusive interchurch councils where these have been formed.

Professional associations of Christian National Bodies workers representing wider areas in territory are found in the regional and national Of Workers Christian Educational Associations, the China Medical Association (Missionary Division), and the Nurses' Association of China. The China Christian Educational Association and the China Medical Association hold periodical meetings, maintain national headquarters, and publish professional journals and other literature. The Nurses' Association meets once in two years and in 1925 it sent delegates to the Congress of the International Council of Nurses which met in Helsingfors. Another national organization of Christian workers is the Employed Officers' Association of the Young Men's Christian Associations of China. This Association conducts periodical conferences for the interchange of experience and for the study of common problems, and conducts a mutual benefit insurance scheme for the benefit of its members. association of workers in institutional churches was organized several years ago with a membership of 150 men and women. It has lacked, however, facilities for effectively uniting and serving its constituency and has failed so far to meet the needs which undoubtedly exist for such an organization. In these various associations embracing Christian workers of different countries and of many ecclesiastical families denominational differences are forgotten, comradeship in a common cause is fostered. common ideals and objectives are built up, and a sense of the underlying unity of the Christian Movement in China is expressed and strengthened.

Chinese and Foreign Participation One gets the impression that Chinese participation comes more easily than missionary participation in local coöperative groups, but that the situation is reversed in

national movements. An encouraging change is taking place in this latter condition, however, in certain organizations. This is particularly true in the Christian Educational Associations, in which Chinese participation and leadership are showing marked increase. In the Employed Officers' Association of the Y. M. C. A. Chinese membership and leadership have from the beginning preponderated. It is a matter of first rate importance that through these and other national Christian movements, Chinese leadership should find an opportunity to mobilize and express itself.

Specialized Inter-Church Groups So much for inter-communion associations of professional Christian workers. Mention should now be made of inter-church groups, which we find organized around a variety of

Most of these are more or less spontaneous combinations - sometimes of churches, sometimes of Christian individuals—organized for some definite and Tientsin, for example, reports a Bible limited purpose. study union, an anti-opium society, a committee represent the churches in the patriotic movements of last year, and inter-church organizations set up to do relief work among wounded soldiers and war refugees. reports a Friday Club, a Wednesday Club, an anti-opium committee, two relief committees, and a girls' rescue home conducted by the Christians of the city. Peking has maintained for a number of years a Christian Student Work Union, with a Board of Control composed of representatives of all the Protestant Churches and of the City Y. M. and Y. W. C. A., as well as of the Student Christian Associations. The Community Service Groups' Federation is an organization which unites officially service groups within the church bodies in Peking, and is representative therefore of the churches rather than of individuals in them. Among the inter-church groups reported by our Chengtu correspondent is a Fellowship of Reconciliation, a Fortnightly Club, and a Saturday Night Club, Hongkong

has an International Fellowship Group, organized in 1922 under the inspiration of the World's Student Christian Federation Conference, which meets monthly for debates, discussions, and good fellowship. The examples might be multiplied. Most common are interdenominational committees or associations (1) to coöperate in anti-opium work, (2) to conduct evangelistic meetings, especially during the week of evangelism, (3) to conduct periodical union prayer services, and (4) to take part in various forms of relief work. In this group of organizations should also be mentioned the local industrial committees.

In seventeen of the larger cities of China Local Industrial these union industrial committees have been Committees formed. These are more or less formally linked up through the Industrial Committee of the National Christian Council. In cities where a Church Council exists the industrial committee is appointed by it. Y. M. C. A. and Y. W. C. A. secretaries have often taken an influential part in their work. The industrial committees have conducted Bible study groups on the relationship of Christianity to industrial problems; have studied local industries in their cities from the human standpoint; and have worked for definite reforms. Christian employers in particular have been urged to apply the three minimum standards accepted by the National Christian Conference in 1922. Many of the committees have taken part in the anti-white phosphorus agitation and have brought about the observance of Labor Sunday in their churches.

Church Councils

One cannot read reports gathered from different parts of the country without being impressed with the fact that, however divided the Christian Church may be in China in matters of "faith and order," Christian churches and individuals of almost all denominational affiliations are finding themselves drawn together in cooperative enterprises of many different lines. In a number of cities this cooperation has been placed on a more or less permanent and comprehensive basis through the organization of local federations. Dr. Henry T. Hodgkin, in an article published in last year's China Mission Year Book, reported

the following cities as having local federations with a general aim:—Peking, Tientsin, Nanking, Hangchow, Tsinan, Nanchang, Yunnanfu, Sian, Kaifeng, Moukden, and Kiating. In preparation for this article the writer has received reports of local federations in the following additional cities:—Taiyuanfu, Wuhu, Hankow, Wuchang, Changsha, Siangtan, Chengtu, Chungking, Foochow, Swatow Hongkong, and Canton. Several at least of these were organized during the past year.

These local federations are of two types, one Their type uniting churches and the other uniting Composition churches and other Christian institutions in the city. Federations of the latter type seem to be in the preponderance. In the Nanking Church Council, for example, there are represented nine denominations, two union colleges, a union hospital, several middle schools, and the Young Men's and Young Women's Christian Associations. The Hangchow federation was started as a federation of churches, was later modified so as to include the Y. M. C. A. and Y. W. C. A., and still later revised its constitution so as to make it include other Christian institutions. It now includes the China Inland Mission, the Church Missionary Society, the Northern and Southern Presbyterian and the Northern Baptist Missions: twelve churches affiliated with the above five missions: the C. M. S. Hospital; the Hangehow Christian College; the C. M. S. Medical College; Wayland Academy; the Union Girls' School; the Mary Vaughan High School; and the Young Men's and Women's Christian Associations.

Their Work

The activities conducted by these local federations vary greatly. They include the promotion of the Week of Evangelism and of the Week of Prayer, tract preparation and distribution, Sunday School teachers' normal training, Daily Vacation Bible Schools, anti-opium work, child welfare work, thrift campaigns, retreats, various forms of relief and reform work, health campaigns, better homes campaigns, prison preaching, army evangelistic work, joint meetings for prayer, fellowship and discussion, etc. Two cities report union cemeteries as one of the responsibilities of their

inter-church federations! The most important lines of activity reported by the Nanking Church Council in 1925 were: - the promotion of Daily Vacation Bible Schools, union evangelistic meetings, union meetings for fellowship and for the deepening of the spiritual life, anti-opium work, famine relief, and relief work for wounded soldiers and war refugees. The main activities reported by the Peking Christian Union for 1925 include the Week of Prayer; mass meetings of Christians following the Shanghai incidents of May 30 and the issuing in English and Chinese of pronouncements thereon; cooperative help given to Korean Christian churches; a memorial service for those killed in the patriotic uprising of last summer: cooperation with the anti-opium movement: and the promotion of a model home movement. The Hangchow Union Committee (Christian Council) maintains standing sub-committees on (1) Evangelism, (2) Sunday Schools, (3) Christian Homes, (4) Tracts, (5) Festivals, (6) Social Reform, (7) Local Church History, (8) Social Service, (9) Daily Vacation Bible Schools, and (10) Home Missions. The outstanding work reported by the Chungking Christian Council has been the initiation of a Christian daily newspaper.

In reviewing the programs of these local New Emphasis federations as revealed in the above lists of activities carried on by them, one is impressed by their emphasis on work. One wonders whether the times do not call for a shift in this emphasis. Under the attacks of the anti-Christian movement many Christians have found themselves groping for a more articulate faith. Not a few Christian leaders have been affected; it is not that they have lost their faith, but that they do lack the urge to proclaim a faith when they feel unprepared to give reasons for the faith that is in them. A leading Chinese member of one of the most active local federations in the country said recently to me, "We have been so active spreading ourselves over the city in a multitude of activities that we have neglected the inner life of the Church members themselves. Our most important task in the present situation is to inform and

strengthen and enrich the lives of our present body of Christians." Is not this a work which can better be done cooperatively than separately?—Skilled workers in religious education are rare; when found in a given church should they not be placed at the service of all the churches? An article appeared in an American periodical a year ago entitled, "Can Fishermen Feed Sheep?" The author pointed out that Christ not only called his disciples to become "fishers of men," but also sent them out with the commission, "Feed my sheep." The churches of China in their zeal to "catch fish" should not neglect to "feed their sheep," and this responsibility should be met by them in their joint as well as in their individual programs.

Local and National Federation May I make one more observation before leaving the subject of local Christian federations. I am inclined to think that we have not yet assigned to them the importance they

deserve in their relationship to the larger problem of national unity in the Christian movement. We can achieve national unity (much more, international unity) only as we achieve unity in the individual localities where individual Christians live. A man cannot be good in general without being good in the particular attitudes, acts, and habits of his life. No more can we create a national Christian movement in China except as we have local Christian communities which can be linked together in the larger whole. Moreover, if we cannot thus Christianize the Church, locally and nationally, (i. e. by achieving within it unity of spirit and work) may God have pity on the Church as it tries to Christianize the community and the nation!

Provincial Federations

The provincial church federations have had a checkered career. The idea of federating the church forces at work in each of the several provinces received considerable emphasis in the Centenary Conference of 1907. When the writer reached China three years later the idea was still being pushed. The results of these earlier efforts have been meager. Provincial federations then organized still survive in

Chekiang and Kiangsu Provinces. Almost their sole activity for years has been an annual conference attended by a corporal's guard of preachers and missionaries. So far as one can see their sole claim to survival has been the opportunity they have thus offered for a handful of fellow-workers of different communions and localities to come together for two or three days of fellowship. A far more vital program is that carried on by the North Fukien Christian Council, organized more recently, which in 1925 conducted a conference on religious education, conducted a four days' retreat for Christian teachers, conducted another retreat of pastors and Christian workers to study the anti-Christian movement, and in other ways helped the church leaders to think and act together. The union concert of prayer, the union evangelistic work, and the work done in connection with the anti-opium, antinarcotic, and international famine relief committee, by the churches in the city of Foochow are also carried on under the auspices of the North Fukien Christian Council. Likewise the local union work done in Changsha and Siangtan are reported as under the auspices of the Hunan Christian Council.

The Hunan Christian Council organized in 1924 held its second annual meeting in June, 1925. Preparation for the meeting was made by commissions which conducted studies on designated subjects, prepared reports, and presented their findings to the annual conference for discussion and action. The subjects thus dealt with in the Council's program in 1925 were Christian Education, Medical Work, Evangelistic Work, Social Service Work, and Literary Work.

An interesting instance of mission devolution on a provincial scale is to be seen in West China in the gradual transfer of functions from the West China Mission Advisory Board to the Szechwan Christian Council. The former body, now completing its twenty-fifth year, has served a useful purpose. Its object was "to promote a spirit of harmony and cooperation among the different

missions at work in West China, to suggest such arrangements as shall tend to the speedier and more complete occupation of the entire field, and to consider and advise upon any questions which may arise relating to the division of the field or to mission policy generally," Among the fruits of this Board may be mentioned the West China Union University and the West Educational Association. But for the complications of "home connections" and "home support" it is thought likely that this Board would have years ago moved definitely and resolutely toward organic church union in West China. The Board continues to collect and publish various statistics regarding mission affairs in Szechwan. but the main body of its functions has already been transferred to the Szechwan Christian Council. Council was organized several years ago and is made up of representatives of Chinese Churches and other Christian organizations (not including missions). It has the right of way in initiating matters which call for the cooperation and joint action of the various Protestant churches. It is the natural clearing-house for matters promoted nationally by the National Christian Council. The West China Christian Conference held in January 1925 was in a sense "a miniature National Christian Conference of 1922." The themes it stressed were. The Indigenous Church. Christian Education, Evangelism, Work for Women, and Better Homes. It greatly helped cooperative work throughout the province generally as well as in particularly Chengtu, where it met.

In a meeting of the local church federation held in Peking during the latter part of 1925 one of the Chinese pastors strongly advocated the pooling of the work carried by all the churches and missions of the city in one united effort, not only in church work but also in the medical and educational fields. There are six denominations at work in Peking, and the membership of one of them is equal to the combined membership of the other five. A missionary connected with this largest denomination stated that if the Chinese members of his church desired to enter into such a union

National

there would be no limitation placed upon them by the mission board. However, he stated that his denomination would prefer union on the basis of the province rather than of the city alone, as all of its work is organized on provincial lines. The conference appointed a committee which is investigating the question.

It would seem to be in order at this point

to speak briefly of the National Christian Christian Council. Above the individual churches and Council other Christian institutions, above the local and provincial federations, stands this national agency of unity and cooperation. It is in many ways unfortunate that this body should be directly related, not to these local or provincial units, but to a conference which met and dispersed in May, 1922. In the chaotic state of organized Christianity in China no better way was found to constitute this representative national agency of Protestant Christianity. It is true that the conference by which it was set up was composed of elected representatives of the one hundred and forty odd Christian agencies at work in China. and that election by that conference endows the Council with as truly a representative character as can probably be secured under present conditions without creating a Council of cumbersome size. It is also true, however, that a national agency, the election of which is thus removed from its constituent units by the intervention of a national conference, must of necessity suffer loss in the sense of proprietorship and responsibility felt for it by these units. This seems to be an inherent difficulty in the present organization of the National Christian Council which Christian confidence can minimize but not wholly overcome.

First, is it to be really a National Christian National or Council, or is it to function as an international International body? That is, is it to be an organ of the Chinese Christian Church in which missionaries may participate but not as representatives of missions, or is it to be a coalition of missions and churches? If the former, what should determine its program and what use should be

I wish to mention three other problems of the Council which to an observer seem to demand careful consideration. made in it of men and money provided by missions? A good deal of obscurity exists as to whether the Council is national or international, and this obscurity has been emphasized by the events following last May 30. One might well make a case for the need of both sorts of agencies in China at the present time, but we believe the effectiveness of the Council would be served by a clearer understanding as to which of the two types of agency it is to be.

Another problem which after four years How Inclusive seems still to call for the Council's consideration is that of whether or not it should continue to seek at all costs to be all-inclusive of all parts of the Protestant Christian Movement, or should it rather encourage greater freedom in Christian bodies to join or not as they may be inclined. The latter policy allows greater liberty of expression and action, but at a sacrifice in the sense of unity underlying the entire Christian Movement. A third problem which the Council shares with all similar agencies is that of how it can more fully and effectively work in and through as well as on behalf of the local units it represents. Its difficulties in dealing with this problem are increased by the manner of its election and the character of its composition referred to above.

Among the lines of work promoted by the National Christian Council which seem to have taken deepest and widest root may be mentioned (1) the Week of Evangelism, (2) anti-opium work, and (3) retreats of Christian workers. There may be other pieces of work done by the Council which are as widespread and helpful as these, but the indirect evidence contained in reports of coöperative Christian activities furnished by a large number of cities undoubtedly point out these three lines of its work as most widely influential.

The Y.W.C.A. Two other national Christian movements should be considered briefly as examples of coöperative Christian work. These are the Young Women's and the Young Men's Christian Associations. Both of these associations provide opportunities for Christians to come together in fellowship and work, both locally and nationally, without reference to their varied denomina-

tional affiliations. The year saw marked progress in the growth of the Young Women's Association as a Chinese organization and as a national movement. The special political and economic difficulties prevailing throughout out the year, while reducing somewhat its program, served to strengthen its foundations as a united movement of Chinese Christian women. In the summer a Chinese student was sent for the first time as a fraternal delegate to a Japanese Y. M. C. A. conference and the president of the National Committee of the China Y. W.C. A.'s was sent as a delegate to the first national convention of the Y. W. C. A.'s of Japan. (The first national convention of the Y. W. C. A.'s of China was held in 1923.) Thus a growing sense of national consciousness in the movement in China has been accompanied by a gratifying realization of relationship and responsibility to the world-wide movement of which it is a part. As regards the outstanding international issue of 1925, the matter of treaties, the Y. W. C. A. as a Chinese rather than a mission organization, naturally found itself in accord with the national aspirations of the Chinese people. The resignation of Miss Rosalee Venable as national general secretary in favor of Miss Ting Shu Ching, who took office on the first day of 1926 as first Chinese general secretary, further emphasized the national character of the organization.

The Young Men's Christian Association The Y. M. C. A. has long been a medium of inter-communion, fellowship and cooperation and an influence and ally in various forms of inter-church activities in China. It continues to exert its influence in this direction through both its two hundred student and its forty-one city branches as well as through its national committee. As in other countries the student associations have been premier agencies for promoting interdenominational fellowship, for in them and especially in their summer conferences, the future leaders of the churches have come to know each other and to work together. On the boards of directors and committees of the city associations leaders of all the local churches have worked together as one undivided team. The one hundred and five members of its national committee represent many denominations and all parts of the country. Its periodical conferences of secretaries and members furnish opportunities for Christian workers to transcend the limitations of denominational, provincial, and other affiliations, and accustom them to thinking in terms of the underlying oneness of the Christian movement in China. In the summer of 1925 a special conference of general executives of the associations met in Shanghai for two weeks to consider anew their policies and programs in the light of the strong nationalistic and anti-Christian movements which had arisen. One hundred men were present, half of them Chinese and half secretaries loaned by movements abroad. The utmost brotherliness prevailed and great progress was made in clarifying issues. The conference re-emphasized (1) the Chinese, (2) the Christian, (3) the lay, and (4) the youth character of the movement. The rapidly growing Chinese character and leadership of the movement is precluding neither the need nor the desire for further cooperation from abroad. At the same time the assumption of increasing responsibility by Chinese executives as well as directors is serving to strengthen the movement as a united fellowship of men and boys throughout the country.

Patriotic Christian Unions Reference should be made to one other type of cooperative Christian activity which sprang into being all over China during the summer of 1925. These were Christian

Unions organized after the events of May 30 in Shanghai to express the patriotic loyalty of Chinese Christians, and to enable them to deal unitedly with the national and international issues which during the past year have absorbed so much of the attention of the country. The shooting of students engaged in patriotic demonstrations by the foreign police of Shanghai brought to a focus the already wide-spread resentment of the country towards foreign aggression and foreign control in China. Even before this event had transpired, one heard on all sides demands for the revision of the "unequal treaties." The Christian movement was insistently charged with being a veiled agency of Western imperialism. Smoldering

resentment burst into flames as the news of the shooting in Shanghai was flashed over the country. The Chinese Church found itself in an alarming predicament. innocent of involvement in the aggressions of Western governments on the integrity of China, it was deeply involved with the churches and with missionaries of those countries. This fact made it liable to great misunderstanding and suspicion in the eyes of non-Christian Chinese. In addition to sharing the patriotic feelings and aspirations of their fellow-countrymen, the Chinese Christians were also moved by perfectly natural and proper motives of self-defence to express themselves on behalf of their country. In Shanghai a mass meeting of Christians of all churches was held on the second day following May 30. Vigorous demands for the redressing of China's wrongs were adopted and forwarded by wire to national and provincial authorities and published in the public press. A Chinese Christian Union was organized which continued for some weeks to carry on an active effort in coöperation with the general patriotic movement. Similar unions sprang up in other cities all over the These unions issued manifestoes against the unequal treaties and the toleration clauses, raised money for the patriotic strikers' fund, sought to secure disseminate correct information regarding events taking place in different parts of the country, and in some cases undertook to study the problems involved in the whole situation. Considerable use was made of a series of textbooks prepared by the Association Press in its Citizenship Training Series on the "unequal treaties," consular jurisdiction and extra-territoriality, and tariff autonomy, and tracts and pamphlets were prepared on similar subjects by local unions. The close of the year found many of these unions disbanded, but their influence will abide.

Influence of Current Opposition on Church What will be the influence on the church of the patriotic tides sweeping over China and expressing themselves in the above unions as well as in many other ways? Specifically, what will be their influence on

the movement toward unity and cooperation within the

Christian Movement? The writer believes that both the so-called nationalistic and the anti-Christian movements are largely patriotic in motive. How will this affect the development of the Christian Church in China? One cannot fail to see that certain reactions of the Church to these movements have so far been actuated more by nationalistic sentiment than by Christian motives, though I am inclined to think that the Chinese Church has at least shown as much restraint in this regard as did the churches of the West under a similar test during the Great War. At the same time, I feel sure that in these attacks from without, the Church of Christ in China is finding an unexpected and powerful ally in its effort to become a naturalized Chinese movement. Chinese leaders are seeing vividly the necessity of their taking over more rapidly responsibilities which in many cases have been carried too long by their foreign teachers and colleagues. Both Chinese and missionary workers are realizing more fully the importance of magnifying the central position which must be assigned to the Chinese Church, and the necessity of transferring to it with increased rapidity the functions which have hitherto been performed by missions. admittedly exotic and temporary in their character. Correspondents from fourteen important mission centers report that in their judgment the nationalistic and anti-Christian movements in general and the repercussions of May 30 in particular are proving influential in increasing the sense of solidarity among Chinese Christians. Christians are being weeded out. Strong Christians are being made stronger. Divided Christians are being drawn closer together. An unhappy aspect of the situation is that in more than one center the sense of unity among the Chinese Christians is being accompanied by a threatened breach between Chinese and foreign workers, though other notable examples exist showing that the relations of Chinese and foreigners can be strengthened rather than weakened in a united Chinese Christian enterprise.

China and Harmonization of Social and Political Thought in the Chin Dynasty, devotes a chapter to the principle of

unification or harmonization in Chinese history. During that creative period in Chinese culture all the great thinkers, he claims, stood for this principle of social and political life, in contrast to a policy of "rights" and of uncompromising struggle to maintain them. Many of them stood valiantly for this principle at a time of great civil strife and of struggle between neighboring kingdoms. During their lives they seemed to fail, but what they advocated came subsequently profoundly to affect Chinese thought and life. In consequence kingdom after kingdom was assimilated until we have the China we know, one people occupying an area equal to that of Europe with its sad complex of nationalities. Peoples as different from each other as Germany and France have long ago become assimilated in China's cultural and political unity. while those two unhappy countries of Europe continue to magnify their differences and periodically to engage in bloody conflict to maintain them. To subordinate these differences to a larger and more inclusive unity. he exclaims, would be regarded by many Westerners as immorality. Yet, even at the risk of being rebuffed for it, (he adds) let us cherish this priceless boon in our heritage and seek to share it with the rest of the world!

Chinese Ideal, Christian Principle, and Church Unity

It is unquestionably true that Western civilization has so far impressed many thoughtful Chinese as an unhappy thing of discord and confusion. Unfortunately Christianity itself has not wholly escaped making.

though in less degree, a like impression. The process of unification, harmonization, amalgamation into one culture which has marked the history of China has come about, says Mr. Liang, by the magnifying of those things which unite rather than the things which divide. Some may feel disposed to qualify Mr. Liang's statement of the facts, though generally speaking they seem to the writer fully justified, but few will question the principle of unification which he enunciates. It is unfortunate that Christianity has had to come to China trailing so many divisive labels from the West. It is fortunate, however, that so many within the churches agree that this is so,

and seem determined to magnify the things which they hold in common, and not the things which originally gave them separate existence. The principle of unity, of harmony, of brotherhood, is inherent in the Gospel of Jesus Christ as well as in the social and spiritual heritage of China. These two influences converging in the Christian enterprise in China have already produced large results in unity of spirit and in coöperative undertakings, some of which we have tried in the preceding paragraphs to sketch. Allowed free play, they should produce a united Christian Movement in China worthy of becoming an example and inspiration to the world.

CHAPTER XI

SPECIAL PROBLEMS OF EVANGELISM

Frank Rawlinson

In order to gather information on the Sources situation as it confronts what is known evangelistic work" in China, we sent out about one hundred letters. About thirty-eight per cent of the recipients replied. These thirty-eight replies and some other information, therefore, are the basis of this article. The writers lived in about thirty different places as widely separated as Canton, Kansu, Peking, Hankow, Manchuria and Chengtu, Szechwan. While most of them live in cities, their experience covers much more territory than their place of residence. One, for instance, states that his reply covers a group of thirty-five churches. Others have even larger groups of churches and areas in mind than this. About one-third of the letters came from members of the China Inland Mission. The rest came from members of nine other different Christian groups. The viewpoints given are mainly those of missionaries. To some extent, however, the information given comes from or is influenced by Chinese Christian workers. of the replies to the letter sent out are from Chinese clergy (Episcopal) in and around Hankow. Some of the replies are individual; some general. The experience of the writers is fairly evenly spread over urban and rural fields of work. The letters may be taken, therefore, as a fair cross-section of present Christian thinking on the problems of evangelism.

Lack of Definition

These thirty-eight letters presented a somewhat baffling problem in themselves. Their viewpoints and their approaches differed so much that it took several readings of the letters to discover any convergence of thought upon any particular problems of evangelism as such. Even then these numerous readings

did not disclose any common idea as to what "evangelism" is, though most of the writers were apparently thinking in terms of the personal delivery of a message usually in oral form and had the preacher and the church primarily in mind. But the letters show wide diversity of opinion as to the expressional activities which are expected and achieved through the delivery of this message as regards Christian workers, Chinese Christians and the Church as an institution. These letters do not, therefore, reveal any convergence of opinion, rather the reverse, as to the program for carrying out the message which is the centre of "evangelism": nor indeed do they show any agreement as to the contents of this message even when considered from the viewpoint of its oral delivery alone. Apparently the mind of Christians in China as to the "evangelistic" task is being broken up, in preparation, it is to be hoped, for a clearer understanding and new outlining of that task. For the present it would seem, therefore, that evangelism as such lacks, as one writer indeed remarks, an adequate objective. That is one of its present problems. It is impossible to tell from these letters what "evangelism" in China is understood or meant to be.

In the attempt to further elucidate the "Special Problems of Evangelism," the following topics will be dealt with in the order given. (1) The present Chinese attitude towards the "Christian Message." (2) The evangelistic agent. (3) Some emphases suggested. (4) Some impressions. (5) Outstanding needs.

I. THE PRESENT CHINESE ATTITUDE TOWARDS THE "CHRISTIAN MESSAGE"

Willingness to listen to the Christian message is widespread. In some cases the attention given is exceptional. A friendly attitude coupled with a sincere desire to understand is also found in many places. Mr. George H. Waters, of the American Baptist Mission, Swatow, reports that in 1925 meetings were held in fully fifty towns or villages within the territory of his mission and that the workers

met with "friendly response." Likewise from a dozen points north and south of the Yangtze River in Anhwei Province, within a radius of 250 li (1 li = one-third of a mile) of Wuhu, the "response is as usual" which "means a large willingness to listen on the part of the majority." From troubled Canton even comes the report that "one colporteur reported sales of Scripture portions amounting to 1400 in one month." This was the result of canvassing only part of one district city and a nearby village. In these centres the people listened gladly to expositions of the Scriptures. One Evangelist in the same part of China also visited ten chapels in six weeks, holding small meetings in the shops and homes of the Christians. Both Christians and non-Christians manifested great interest. Other places report a similar willingness and interest. It would seem, therefore, that in most places evangelistic workers do not lack friendly hearers. In spite of the present widespread disturbance the evangelistic opportunity is still great.

There are of course exceptions to this Opposition general attitude of friendliness. The group of Chinese clergy in and around Hankow evidently feel that the church is under suspicion and suffering from a loss of reputation. There has been some "persecution, slight and insult" from non-Christians. In and around Swatow city the Message is received in a critical spirit. and there is much less freedom in delivering it than formerly. The same thing is true in South China. This critical spirit seems, however, to be less in evidence in rural districts than in some urban centres. Another writer reports that after the events of last summer the attitude of the people in West China changed from that of respectful attention to that of a critical and unfriendly attitude. This was partly due to the strength and activity of anti-Christian agitators in this particular part of China. In general, however, the anti-Christian Movement does not loom large in the mind of this group of correspondents. It is, however, somewhat more prominent in the Chinese than the Western Christian mind. In general it is taken as a stimulant rather than a setback. The general effect

and outcome of the Anti-Christian Movement as regards Christian work and as seen by missionaries is well summarized by the Honan Messenger, March, 1926 as follows: - "It is not too much to say that the anti-foreign and anti-Christian movements of 1925 have not only done no harm to the vital interests of the Christian Church in China, but have really furthered them by showing up weaknesses in the edifice we are erecting." Generally speaking it appears to have slackened the momentum of evangelism to a minor degree only. One by-product is its effect upon Chinese Christian workers in leading them to break away from mission connections. In some sections of the Honan field of the United Church of Canada, some evangelistic workers formerly in the employ of the mission have become leaders in the independent church. same tendency is seen elsewhere.* A reference or two is made to the eclectic societies as causing a certain amount of hindrance. In Shunteh, Chihli, many thousands joined these societies. A certain amount of "veiled antagonism" from Moslems and vegetarians was noted in Hweihsien, Kansu. In and around Wuhu, Anhwei, the influence of local Buddhist Associations and the T'ung Shan Shê is growing. Under the guise of social reform, these societies have gathered into their membership official, student and merchant classes and caused them to be unwilling to do more than listen to the Gospel Message. One or two refer to the necessity of combating false religious ideas. It was noted, however, that the influence of social customs as factors in inhibiting acceptance of the Christian faith has decreased. Evidence that Christianity has had a direct effect upon native customs and practices is found in the remarks connected therewith of the group of Chinese clergy in and around Hankow. A somewhat curious attitude was reported at the Conference of Rural Leaders held in Nanking February 2-5, 1926. Some of the farmers in their magical efforts to get rid of the evil spirits of disease and misfortune tried to drive these evil spirits into the Christian Church. In some places, such as in the case of

^{*}See also Chapter XII in this volume.

the English Presbyterian work in Swatow and the work of Canadian Methodists in West China, violent and destructive methods were used against Christian work and property. But of active hostility these letters do not reveal much. Violent opposition to Christianity seems to be localized in most cases and to concern only a minority of the Chinese people. This is so in spite of the fact that the Anti-Christian Movement is nation-wide.

While there is a fairly widespread friendly Mental willingness to hear the Christian Message. Confusion the understanding of it and response to it is by no means equally widespread. A number of the writers of these letters are aware of much confusion in the minds of these willing hearers as to the meaning both of what they hear and of what being a Christian involves. These letters, which are the basis of this article, do not seem to have in mind particularly the student group. This same symptom of mental confusion, however, as regards the contents of the Christian Message is found among students in Christian schools also. This uncertainty about the contents of the evangelistic message is another pressing problem. This widespread mental confusion as to the meaning of the Message arises in part through the new movements sweeping over China, the new scientific notions that are being heralded abroad and the uncertainty as to the relation of Christianity to the so-called "unequal treaties." In addition one finds students inclined to approach Christianity from the viewpoint of their own Chinese philosophy. The group of Chinese clergy in and around Hankow seem to find the causes of this mental confusion about Christianity in three situations all of which are clouded with uncertainty. (1) The relation and attitude of Christianity to "imperialism." (2) The relation of Christian ideas to China's religious and philosophical systems. (3) The relation of nationalism to internationalism. A few direct quotations will throw light on the second of these. "Most of the Chinese do not understand what Christianity is all about." "The Chinese feel that Christianity is impractical." Such ideals as loving one's enemy, non-resistance and "giving clothes to others" are among the impractical things. Such ideas as God's righteous anger (義 怒) and God's excessively absorbing love (姑息之溺愛), also puzzle them. Another suggests that there should be a revival of old religions, such as Confucianism, Buddhism and the Tung Shan Society (同善社). "Study the Chinese rites and morality." Another says that the old morality has been discarded but no other truth as yet adopted in its place. Another says, "The Chinese are speculative by nature. When they come into contact with Christianity many doubts arise such as, Is there really a God? Is there really a soul? Affirmative answers to such questions must be accompanied by proof." Thus the various attacks on and uncertainties about Christianity, while they interfere comparatively little with the opportunity to deliver the Message, do affect adversely popular response to and understanding of it. The meaning of Christianity is not clear. The willingness to heed what is willingly heard is thus frustrated to no inconsiderable extent.

One (a missionary) finds the difficulty to be in the fact that "the so-called Gospel preaching is admixed with political and semipolitical reasonings such as one finds mostly in connection with the slogan 'China for Christ'." Another suggests that the implications of the Gospel are not clearly stated. In this feeling many others share. And one is aware from various public utterances and private information that there is much obscurity of thought about and presentation of the Christian Message in this regard. In view of the fact that the knowledge of Christianity is now so widespread in China, this in itself constitutes a serious problem. One writer emphasizes the need of separating the non-Christian elements of Western life from the Gospel of Jesus Christ. The need also of building Christian ideals and thought into the actual life of the people is mentioned. "The implications of the Gospel for daily life" need emphasis, says another. Another missionary summarizes this mental confusion in these words, "They (Chinese) don't understand, and most of us Christians probably do not either, what a Christian is." As a whole these letters give little hint as to what the

Chinese are looking for in the Gospel. One says "peace and power;" another, "the salvation of country." But the fact remains that for some reason or other the *spiritual implications* of Christianity do not stand out in the Chinese mind. There is obscurity as to its central emphasis—the spiritual life.

It is not to be wondered at, therefore, that Low Vitality assent to the Christian Message does not bring a vital change in those assenting so often as it is desired. This group of correspondents intimates that, generally speaking, the spiritual vitality of the Chinese laity is low. This point, however, is emphasized most by missionaries. This condition is distinctly not related to any particular type of theology or methods of promoting independence. For instance the London Mission working in and around Siaochang, Chihli, recently published a report of ten years' effort along the line of securing group independence. Much success has already been attained. But among the deficiencies calling for serious consideration two are concerned directly with this problem of a low Chinese Christian vitality. These are: -(a) "A lack on the part of very many Christians of any strong personal religion," and (b) "A lack of appreciation of the ethical demands of Christianity." We need, says another, "to work out what a Chinese Christian citizen should be doing in his place." Judged by these letters the Christian Messengers are failing in a large measure to put their Message across precisely at the point where it is claimed that the Message has a particular and vital contribution the vitalization of the spiritual life. Both those who make exclusively the "evangelistic" emphasis and those who tend to give the "social" emphasis find themselves up against the same lack of vitality. Taken by and large. one feels that the group of Christian workers represented in these letters senses a lack of the urge of mission in Chinese Christians. Of course over against this must be placed the earnest work being carried on by some churches and organizations (these are not much mentioned in these letters) and the growing influence and activity of the Chinese Home Missionary Society, which is expecting to hold its first national convention in Peking next summer, and has at present 72 auxiliaries scattered all over the country. It is clear, however, that one problem at present facing evangelism in China is that the Christian Message is, generally speaking, not understood either as to its contents or its individual and social implications.

Some further remarks by Chinese Christian Chinese Opinions workers bearing on the above points will help to make their significance more apparent. The Rev. Liu Ching-wen of Fakumen says, "The people generally are willing to hear, but not the upper classes. Particularly indifferent are the scholars, literati and students, who are sometimes quite opposed." This generalization fits many of the centres from which our correspondents have written. "The anti-Christian Movement," he adds, "is a mark that the old indifference is gone." Furthermore, he says, "the movement brought about by the mingling of Eastern and Western cultures has stirred up the student classes in a way which will tend to the progress of the Gospel," A group of experienced Chinese evangelists in Tsinan, Shantung, connected with the work of the American Presbyterian Mission, agreed upon a number of statements which are also generally significant. "Ten years ago the masses (of Shantung) thought of Christianity primarily as a foreign religion and of Jesus as a foreign Sage. They now respect it for its known high moral standards, but many are agnostic and do not approve the supernatural element in Christian teaching." "During the last five years there has been a noticeable increase in popular information regarding the nature and aims of Christianity. Non-Christians who have had no Christian contacts now frequently ask intelligent questions regarding the person of Christ and Christ an activities." "City women are markedly more agnostic and ready to abandon old religious customs, also to inquire about Christian practice. New contacts, among the women, show less fear of welcoming Christian visitors." "Large numbers do desire to hear Christian teaching, but the influx of new ideas and mental confusion hinders decision." These statements, also, would appear to be fairly typical of the general situation.

II. PROBLEMS CONNECTED WITH THE EVANGELISTIC AGENT

Generally speaking, then, opposition to the Christian Message, as arising in the inhibiting influence of customs, the agressiveness of indigenous religions - ancient or modern, - or the organized efforts of avowed anti-Christians, does not loom large in the mind of this group of correspondents. Pressure from this direction is not prominent. But frequent readings of the letters show that most of the writers are oppressed with a sense of the spiritual inadequacy of those engaged in presenting the Parallel with the mental confusion about Christianity existing in many Chinese Christian and non-Christian minds is, as one Chinese pastor puts it, "the inability of the preachers to meet their own difficulties with the deeper truths and questions, to say nothing of meeting the 'new doctrine' contention that all religion is superstition." Only one of these writers mentions this particular difficulty. We have heard of it from other sources, however. To no inconsiderable extent the preachers, like the laity, suffer from mental confusion. One of the special problems of evangelism, therefore, is the character and intellectual and spiritual effectiveness of those delivering the message.

There are of course, a number of active, influential and spiritual Christian leaders. But numerically they are utterly inadequate to the need. This is not a new problem. Evangelistic workers are troubled with the "want more of everything" urge as well as all others. But the chief difficulty does not have to do with the numerical inadequacy of evangelistic workers. The low vitality of the spiritual life of a large number of evangelistic workers looms up in the mind of these writers much more than the activity and vitality of the relatively few able and dynamic Chinese Christian workers. Taken by and large the Chinese evangelistic workers are marked by an inadequacy of spiritual dynamic,

The different ways in which this significant Low Dynamic lack of dynamic is referred to are suggestive. Here are some. From a group of Chinese workers we have this: They need "better Christian character" and "more honest effort." Others speak as follows: "Not many Chinese preachers preach with spiritual power." They "lack spiritual power." "The great need is for Chinese who have experience of God."
There is a "lowered spiritual vitality in churches and preachers." "The preaching I hear from our educated men is not Biblical, human or vital at all." "Our preachers and other Christian workers do not make an impression." How far the missionaries are responsible for, or share in this spiritual inadequacy, does not appear in these letters. But it is interesting to note that this spiritual inadequacy of evangelistic workers is not, any more than that of the laity, a matter of any particular type of theology. After thinking and reading over these letters the conclusion of the writer of this article is that the large majority of Chinese Christian workers lack a sense of mission. The same thing, we have already remarked, is true of the Chinese church in general. One of the chief problems of evangelism is, therefore, as remarked by the group of Chinese Christian workers in Tsinan, the "securing of consecrated and persistent evangelists." Or as another more forcefully puts it, we need, Real live wire, spiritually minded preachers with a sense of mission to the individual and society."

Training

The same Chinese group mentioned above also says that "message and method" are not the chief difficulty. "Why then," we ask, "are the evangelistic agents so lacking in vitality?" Apparently the principal cause is found in the manner and content of their training. That something is lacking in their educational preparation is most frequently mentioned as a cause of this low spiritual dynamic. Perhaps impracticality is the keynote of this lack. The training given does not fit those trained for their actual problems. Graduates from "Bible Schools" and independent Bible students are mentioned, by one only, as much "used by

the Lord." But the same writer also says that Bible School men "may be stereotyped" and independent Bible students "may be hardly 'orthodox." Another says, "The average graduate of our mission institutions is far too high and mighty . . . to enter into the problems and poverty of the masses He has a mass of doctrinal top-heaviness which is destined to take a mighty tumble when he meets up with practical modern theology." Another says that educated men as such lack "spiritual power." In general the training given them, says another, "is too literary"; it is too theoretical. Too many of those sent out to do evangelistic work lack understanding of the relation of their message to the psychology of their own people. One gets the impression that very little attention is paid either by their instructors or themselves to what is actually in the minds of those they seek to reach, some of which must needs be patiently corrected and much of which may be built into the Christian way of living. In consequence the personal approach is weak.

Back of all this is another difficulty. There No Definition is wide divergence of aim and opinion as to of Training what the education of an evangelistic worker should include. For instance one says, "The greatest emphasis has to be laid on true soul-winning qualities, such as humility, love, true knowledge of the Bible and reverence for it, and others which are generally not implied by a man having a diploma from one of the theological institutions." Another, and the other extreme, is, "The preacher needs an education as broad as human need, as high as saving grace, with uplift for the lowest sinner, he should have whole-hearted sympathy with all rightful aspirations of men along the lines of social, political and economic conditions, while always preaching Christ as the all-sufficient Savior." Yet another intimates that in addition to the literary and academic training preachers now receive "there should be a laboratory or case method of training in the rendering of Christian service and delivering the message in a given community." This feeling of the inadequacy of the educational institutions to furnish evangelistic workers with a vital message does not correlate with any particular type of school. The criticism is general. Judging, therefore, from these letters one special problem of evangelism is the way evangelistic workers are trained. This we have traced back in part to a divergence of aim as to the scope and purpose of their education. In other words the comparatively large lack of dynamic preachers is traced back in large part to something lacking in their training.

Reference is also made to the need of more Training intensive training for those who are willing of Laity to accept the message. The group of Chinese Christian workers in Tsinan says, "In order that inquirers may become convinced and truly gain the Christian life, it is essential that the individuals be befriended more and given suitable and adequate instruction. We usually consider them acceptably Christian and pass on to others too soon." Here is an explanation of and a cure for the misunderstanding of Christianity already mentioned. The lack of training for the laity does not, however, stand out so much as the inadequacy of that for the preacher. But it is recognized that there is a lack of thoroughness in the work done for the laity. Hasty and superficial work seems, therefore, to be another of the deficiencies of presentday evangelism in China.

Little reference is made in these letters to the work and position of the missionary. Missionary One missionary urges that we do not give the impression that the day of the missionary is about over. "The fact is," he says, "that the day of the missionary has never started for the bulk of China.' This may explain why one frequently hears of Chinese Christians urging that missionaries leave their present centres to some extent and go again into pioneer work. It would appear, however, that some attention needs to be given to preparing missionaries especially for evangelistic work. One writer in South China says that missionaries "are wanted not as workers under the mission or an outside controlled organization, but in and with the (Chinese) Church, shoulder to shoulder with the Chinese worker and on the same ecclesiastical basis." One Chinese worker in

Manchuria is of the opinion that the missionaries need "proper" training and refers especially to their need of studying Chinese religions, "comparing them with Christianity to find out the points of similarity and dissimilarity, using Christianity to supply what is lacking in the Chinese faiths." Other Chinese correspondents also mention this need. We have heard it mentioned elsewhere also.

III. SOME EMPHASES SUGGESTED

A number of suggestions are made also by Some individuals looking towards either the more Suggestions adequate meeting of the opportunities or correcting certain existing deficiencies. These are worth listing. One advocates emphasis on the home as the typical Chinese religious institution rather than "on an expensive public hall or chapel." Two others also refer to this. Another desires that steps be taken to "safeguard the Sabbath for spiritual uses." A member of the China Inland Mission recommends that most workers, Chinese and foreign, be withdrawn from the old centres for a part of the year when the weather is suited for travelling in order to work in "the regions beyond." For the "smaller stations" he also suggests that after being vigorously worked for a year or two, they be left and thereafter regularly visited once every month or two, thus freeing workers for new places part of their time. The modern presentation of the "fundamentals" would also help, another thinks. A Christian Training School for Laymen, as carried on by the workers of the American Board at Lintsing, Shantung, is also suggested as a corrective for the lack of thoroughness in grounding from which those willing to receive the message have suffered. And with a view to securing "spiritual mindedness" a missionary writes, "One sometimes wishes that monasteries could be provided where Christians could retreat for periods of quiet meditation, prayer, devout worship and study."
Another says we need "a thoroughly tested form of public ritual for the reverence of ancestors, thus identifying the Church with the better values in the prevalent worship of ancestors."

Change
Theological
Courses

One other suggestion applies quite aptly to
one of the problems generally noted. This
calls for "The modification of our theological
courses, so that their graduates will have two
things which they do not usually possess:—(1) Personal
experience in every phase of the work they will be
required to perform, evangelism, religious education,
worship and social service: (2) Some comprehension of
the social nature of the church, some knowledge of the
problems involved, and some understanding of the methods
which may be calculated to make the church function in a
community."

IV. Some Impressions

In trying to sum up these varying and Varying somewhat divergent remarks on the lack of Emphases sense of mission and dynamic in the Chinese Christians and evangelistic workers, one is lead to feel that it can be traced back to a weak personal experience of God as manifested through and in Christ. There is one aspect of the thinking disclosed in these thirty-eight letters which, in part at least, explains this fact. Three points of emphasis in the Message are evident. These are, (1) A group of theological concepts varying with different individuals. (2) Expressional activities also varying in range with different writers. (3) Personal relation to Christ or "touch with God." In consequence one cannot say, on the basis of these letters, just what the central content of the spiritual life, which all agree to be lacking, is or should be. The Message as delivered according to these statements has no one dominating emphasis. One cannot help but wonder, therefore, whether the chief problem in evangelism is not that of making vital personal connection between Christian workers and Christ.

V. THE OUTSTANDING NEEDS

Re-Focus
Attention

From the above it would follow that the chief need in the training and life of Christians and evangelistic workers is to re-focus their religious attention on the central fact in Christianity—

Christ and his Message about man's relation to his Father. This should be the central theme of the Message and the religious switch that releases the dynamic that must drive forward all Christian activities. A Chinese worker in Fakumen thus puts this need. "We preachers ought to pay special attention to the life and character of Christ." A missionary puts the same need in a somewhat different way: "Emphasis on Christ as the Way out of the present chaos for both individuals and the nation; as the Truth which alone gives a rational and fruitful answer to the basic intellectual problems of life; as the life which gives motive, power and vitality to man." It would seem, moreover, that the Chinese correspondents centre their attention primarily on the personality of Christ as the factor which ought to stand out. A few quotations from the group of Chinese clergy in and around Hankow are pertinent here. "Members of the church should understand the relationship between the church and members and a true discernment of Christ." "Emphasize the spirit of Christ and his principles such as love, freedom, sacrifice and equality." "Have the mind of Jesus."
"Let Jesus be our objective." "Western and Chinese Christians should cooperate heartily, discarding prejudices, and basing everything on the spirit of Christ."

There is urgently needed, therefore, careful study of the causes back of the low state of spiritual vitality in which so many preachers and Christians in China pass their "Christian" life. There must be back of this situation a mistake or mistakes that can be corrected. And since the spiritual lack is commonly recognized it may be that the cause is a common one too. In so far as Christianity in China is lacking in dynamic, just in so far is it failing, whatever the emphases accentuated by different individuals, or the range of activities aimed at, may be. Judging from these letters

the chief problem of evangelism is its weak dynamic. Failure here means that the missionary movement is not reproducing the raison d'être for its presence in China. That is one fact that stands out in these letters. Why is the Christian dynamic not fully reproducing itself in China? Securing an answer to that question presents a problem that comprises all the others so far mentioned. To answer and correct it, is the chief need of evangelism in China. These letters do not mention directly the responsibility of the missionaries themselves for the low spiritual vitality in their fellow workers that they point out. But undoubtedly the question must also be asked and answered, "What is the relation of the missionary life and practice to this lack of dynamic in evangelism in China?" To neither of these final questions do the letters sent in suggest any answers.

CHAPTER XII

CHANGES IN THE CHINESE CHURCH

T. C. Bau

Although Christianity in China has had more than one hundred years of history there has as yet existed no real Chinese Church. The missionaries from the West brought the Christian Gospel to the Orient, and the people in China received it all with its western forms. The songs we sing, the prayers we say, the Scriptures we read and the ways in which we worship are all different from those of our old religions. In polity and worship Christianity has been a foreign religion, and the church a foreign institution. Difference in points of view and in experience of Westerners and Chinese, mutual misunderstandings and mis-interpretation of attitudes and opinions, and lack of sympathy and support have to some extent prevented the full growth and organization of a real Chinese Church.

Consciousness of New Ne.d. When reforms were made in China in the past century along the lines of politics and education, the Chinese Church felt their effect and shared in them. The national consciousness during the past twenty years has made the people in and out of the church urge readjustment in the organization of Christian institutions as well as in forms of worship.

But many missionaries were not generous enough to allow the native believers to make new attempts, as their policies were not settled on the field, but by authorities thousands of miles away across the ocean. Their ignorance of Chinese history, literature, religion and civilization in general made them assume an attitude of disrespect toward China. It took months and years to train a group of natives to follow organs and pianos and sing in unfamiliar ways, and pray with their eyes closed. This unnatural mode of worship in the Church did not tend to lead Chinese believers to see the Christian God,

Through hard attacks from the outside, and a growing self-consciousness within the Church, topics like "The Indigenous Church," although very often mistranslated or mis-interpreted by both Chinese and missionaries, have been warmly discussed. The Chinese people now request reorganization of the Chinese Church and a better, clearer and more acceptable interpretation of the Christian religion. through the admission of Confucian scholars into the churches and by the introduction and distribution of Christian literature, both translated and original writings, and by quotations and explanations from Chinese literature and religions in sermons and books. Thus Christianity now looks different. A spirit of sympathy and service on the part of missionary friends and board secretaries, and an attitude of appreciation of need for help on the part of the Chinese Christians, have started a new movement and opened a new era in the Chinese Christian Church.

Since the support of the Chinese Church Administration and its activities depended upon the missionary boards in foreign countries, both in money and workers, policies have naturally been decided by them. But experience has taught us that unless the Christian religion becomes self-supporting, self-managing and self-propagating, it will not have a solid foundation, no matter how long it exists. By the opening of schools and training of workers, the general administration has been gradually turned over to the native leaders. The missionaries are with good spirit and courtesy transferring their responsibilites to those of their Chinese colleagues who have proved their capability and readiness to accept such a transfer. The boards have generously instructed their representatives on the fields to take such steps and the functions of the foreign missionaries have undergone a great change within the last few years. Many societies have accepted the principle that it is of no use to keep or to send workers to China who are not willing to take second place in every aspect of Christian work, and leave the first place to the well-trained Chinese leaders, who are more than willing to cooperate with foreigners, whose conception is not to boss their former employees,

The rapid increase of Chinese secretaries and the organization of councils and conventions over the whole country are the best signs of the developing readiness of Chinese workers to take up such tasks and to meet such responsibilities as have up to the present time been in the hands of foreign missionaries. Even general supervision of Christian work is now to some extent in the hands of Chinese.

Chinese contributions have increased abundantly. Church buildings are being constructed with Chinese money. Chinese secretaries and pastors are making their own financial reports and budgets. Appropriations from foreign boards for work in the fields are being handled by Chinese executive committees or councils with missionaries as advisors. Steps have been taken to make annual cuts on mission appropriations both for city and country work. Property bought by Chinese Christians is owned by the Chinese Church. The transfer of mission property to the Chinese Church is under discussion by different denominational leaders. Chinese leaders and their churches hold the idea that the independence of the Chinese Church is inseparable from self-support. The only way, therefore, to secure the autonomy of the Chinese Church and its activities is for the Chinese to maintain their own institutions and worship. Spontaneous expression and propagation are now found in all churches throughout the whole country.

A Spirit of Union Christianity came to China from many countries and their missionaries represent many denominations. Although Chinese Church members had been taught to believe and stand traditionally and have been acquainted with those facts, yet they have now grown tired of so many divisions. A great craving for the union of Christian churches in China exists everywhere. Union began in medical and educational work, it is now affecting the church and evangelistic work. Provincial conventions and federations have been in existence in many fields for many years. People are not talking so much now about their own denomination. Both Chinese and foreigners have seen that Christian efforts in

China should not conflict with but help each other. The organization of churches as in Kwangtung and other provinces under the name of "Chinese Christian Church," in which foreigners and Chinese from many denominations and different nationalities join, is only one of the outstanding signs of the desire for unity in the name of Christ.

Recently, because of the Renaissance and Independent Anti-Christian Movements and the overwhelmand Indigenous ing nationalistic spirit among the people. Church many churches have joined the national movement for independence. According to the report of the Chinese Independent Church Bulletin, churches in inland cities and towns have left their own denominations and ioined the national organization in large numbers. Churches in the Kwangtung Divisional Council of the Church of Christ have not only united into one church, but have made requests to the various missions to hand over various forms of work, for financial grants and the power locally to assign missionaries for work in the fields. Notification has been received from most of the missions promising to turn over the entire government to the Executive Committee of that Council, of which only three members out of fifteen are foreigners. The Baptist Convention of the Swatow District in their August meeting in 1925, with the assistance of missionary friends as advisors. organized a council responsible for all administration in evangelistic, educational and medical work, and gained the approval of the missionaries of Chinese church autonomy.

Committees have been appointed to discuss the transfer of property, which is now in the name of missionary societies, to the Chinese Church. Before long there will be some body organized to handle the property formerly owned by missionary boards, and to transfer it to the Chinese Church in some legal way.

Recent Developments

The Chinese people are looking for opportunities for the free expression of their own interpretations and experiences in the Christian Church, and are seeking to be allowed to do their own

work in their own way. We rejoice in whatever truths we find in China's old religions which are not contrary to Christian principles. The study of Confucian and other doctrines has affected the Christian believers both in the experience of their lives and in their knowledge of God, and has thus greatly influenced the present situation.

Books dealing with Christian truths have been produced by Confucian scholars, and many Christians have in turn written from their Christian point of view books on Buddhism, Confucianism and other religions.

Ancestral worship has been adapted and given a Christian content, so that now it takes on the nature of a memorial service. A number of Christian families have used this method of honoring their ancestors by going twice a year to their graves to hold special services. They feel that these services do not in any way conflict with their Christian ideas and do open the door for Confucianists more easily to understand and accept Christianity by approaching it along an avenue already familiar to them. The writer believes that there will be more and more Christians who will make this adaptation of ancestral worship, so that it will be a help rather than a hindrance to the development of Christianity in China.

Christian festivals are now being introduced. Christmas and Easter day are very widely observed. Arbor day has taken the place of Ts'ing-ming. There are other days, like "Cleaning Up" day, taking the place of old Chinese non-Christian festivals. Services are held at homes for births, deaths, the dedication of new buildings and removals. The Christian God is being worshipped in the early morning and on wedding days in the place of Heaven.

Bible schools for the training of native preachers by native teachers are being opened in many provinces both for men and women. The Bible Institute in the North West under General Feng is one of these.

The Chinese Home Missionary Society is supporting churches, schools and hospitals in two provinces. Besides the work in Yunnan and Manchuria, plans have been made to extend the movement to the great land of Mongolia. Contributions are paid in monthly by Christians in all the provinces, and auxiliaries have been organized in China and other neighboring countries. There are also many other home missionary societies running evangelistic work in their own fields.

The Christian Literature Association is another new organization for promoting the production of Christian literature, both translations and original writings by native writers. A definite program has been prepared and put before the public. Hundreds of men and women interested in better literature for the Chinese Church are giving to its support.

If Christianity is going to gain a foothold in this great land it must utilize as much as possible the natural resources of the Chinese people. Changes must be made in the Church in order to meet the every-day needs of the Chinese. As long as these do not hinder the growth of the Chinese Church, or the vigor and quality of its spiritual life, we should rejoice in their coming.

May God lead the Chinese Church through these days of changes on the way to perfection, so that the church of His own people will be enlightened by His Glory and strengthened with His Power.

CHAPTER XIII

SUPPORT OF CHRISTIAN WORK COMPARED WITH THAT OF CHINESE CEREMONIES AND PRACTICES

A. J. Bowen

Obviously the nature of this topic assigned to me, and the real difficulty of getting accurate information and facts, exposes one to the danger of drawing general conclusions from specific cases. Then practice and customs differ widely in this far-flung field of China, and what might be a fairly accurate statement of the case for the Yangtse valley would not likely apply to either south or to north China. Then again we are dealing with very private and personal matters when we look into Chinese ceremonies and practices, and individual status, temperament, habits and outward compulsions, and many other controlling elements enter into the problem so vitally, that there is no standard, no uniformity, no general agreement as to what is the right amount for a middle-class man to spend on idol worship or on pastoral support for example. we consider weddings, funerals and feasts necessarily connected with them, practices differ as widely as incomes and as personalities, so that any statements are of doubtful value for purposes of drawing comparisons. On the side of supporting Christian work we have accurate, actual and trustworthy data. And yet here there are no uniform or standardized practices widely applicable. Then again. nearly every denomination has its own practices and standards, widely differing from other denominations, or even the same denomination in different parts of China. Hence, with all of these limitations and difficulties, we must understand that the generalizations indulged in are always open to criticism.

We have figures, estimates and judgments from some twenty-five pastors, teachers and students and a few foreign observers, dealing with the comparative costs for middle-class Chinese of weddings, funerals, idol and temple worship, feasts relating to the foregoing, support of the church, and relative costs for non-Christians and for Christians in these matters.

The costs for middle-class non-Christians for wedding expenses are recorded in figures varying from as low as \$100 to as high as \$1,000. The average for all reporting is \$394, and all agree that it is considerably cheaper for Christians, the reasons being that a good many miscellaneous items of expense are eliminated, and the matter of "face" seems to bulk a little less with Christians. Also the Christian family more often gives greater care and thought for the future home, its comforts, conveniences and sanitation, as well as to greater avoidance of a debt. The non-Christian family is more frequently involved in serious debt in order to have a gorgeous wedding.

A survey of one hundred and two farms near Wuhu, conducted under the direction of Mr. J. L. Buck, of the University of Nanking, showed the family income averaging \$359. Eleven per cent of the families had marriage expenses during the year amounting to \$247 per family. The highest was \$450 and the lowest was \$50. Seven per cent of the families had funeral expenses during the year, amounting to an average of \$207 per family. The highest was \$280, and the lowest was \$150. It would thus seem that when a marriage or a death occurs, the inevitable result would be a debt.

It will be of interest to copy the figures that two of my collaborators have been so good as to give me from their own intimate friends, and so are for these particular cases the actual costs. In the first list the family incomes of the bridegrooms are nearly all the same, though the family conditions of the brides differ somewhat. The father of one is a merchant, and of the other a teacher in a missionary institution.

| | | | Cost to the non- | Cost to the | | |
|----|----------------------|--------------------|---------------------------|----------------------|--|--|
| | | | Christian groom | Christian groom | | |
| A. | Engagement. | | | | | |
| | a. | Fruits, fresh and | dry\$ 70 | \$ 55 | | |
| | b. | Ring, jewelry, etc | | | | |
| | c. | Feasts | 16 | | | |
| | d. | Miscellaneous | 10 | 4 | | |
| We | ddin | g Day. | | | | |
| | a. | Articles for the b | ride 260 | 145 | | |
| | b. | Feast | | | | |
| | c. | Decorations | 70 | 140 | | |
| | d. | Miscellaneous | 80 | 40 | | |
| | | | | | | |
| | | | \$676 | \$485 | | |
| | a. b. c. d. | Sweets | 6 | 10 | | |
| W | eddi | ng Day. | | | | |
| | a. | | 500 | | | |
| | b. | | 60 | | | |
| | c. | Miscellaneous | 40 | | | |
| | | | | \$162 | | |
| | | | Cost to non- Christian | Cost to Christian | | |
| B | E | ngagement. | | | | |
| | a. | Money and ornar | nents\$200 | \$200 | | |
| | b. | - | | 7 | | |
| | c. | Miscellaneous | | | | |
| | | | | | | |

Wedding Day.

| | - | | |
|----|------------------------|-------|-------|
| a. | Bride's clothing | \$100 | \$100 |
| b. | Feasts | 100 | 60 |
| c. | Food for relatives and | | |
| | helpers | 20 | |
| d. | Bridal sedan and deco- | | |
| | rations | 30 | 20 |
| e. | Singing boys | 18 | — |
| f. | Feasts, middlemen | 10 | 10 |
| g. | Bridesmaids, tips, etc | 24 | |
| h. | Tips, food, officials | 5 | |
| i. | Tea, | 10 | |
| j. | Miscellaneous | 50 | 30 |
| | | | |
| | | \$632 | \$427 |
| | | | |

These lists are only illustrative, and the items given by the two parties differ widely—as they would no doubt in every case. In the case of the funerals, the general consensus of opinion is that the Christians spend less, but in both cases the expenses are very heavy. The cost as reported ranges from \$50 to \$800, and the average for all figures given is \$263. The two collaborators quoted above give the itemized details which total as follows:

| Cost to non-Christians | Cos' to Christians |
|------------------------|--------------------|
| (1) \$495 | (1) \$263 |
| (2) \$301 | (2) \$115 |

It is pointed out that in addition to a considerable saving of expense due to the elimination of superstitious practices, there is a great saving of time and strain for the Christians.

Temple Worship

As to idol and temple worship, we have figures ranging from \$3, the lowest annual expenditure for middle-class people, to as high as \$60, the average for all reported being \$20, which perhaps is not far off. The amount for each individual or family may not be very large, but the aggregate for a city and even for a village for incense alone is very great.

There was nearly unanimous agreement on the part of all reporting that non-Christians spend more for religious purposes than Christians do for the Church and their The only exceptions mentioned were where Christians were especially true and earnest, and in these cases it was thought that they gave more than a fairly zealous non-Christian. Not a few of us have heard pastors urge as a reason for joining the church, that the cost would be very little as compared with what they had been paving as non-Christians, and there is no doubt a sense in which missionaries have over-stressed the fact that "the Gospel is free." For various reasons, I fear we have not sufficiently taught the necessity of systematic and proportional giving, as a part of worship and a fundamental condition of spiritual life and growth. One correspondent writes: "When my mother was a believer in these things (idol and temple worship), she made a schedule, lists of dates for worshipping the many idols, spirits, ancestors, gods, and posted it inside her closet door. She never missed anv."

But it is pointed out that the difference in Motives the religious life of the non-Christian and the Different Christian is not so much a difference in the amount of money involved, as in the essential difference of motive. "The primary motive of the non-Christian to worship an idol is fear and expectancy, obligation and custom; but for the Christian, it is a free offering and a spirit of service." Another writes that while Christians give less, they give it voluntarily, while much of the giving of the non-Christian is practically compulsory, due to family influence or local customs. Christians also give much more than just money, they give much time and thought and voluntary service for others. Again, many of the Christians have been somewhat westernized, and tend to be more practical and social in their giving, and do not give always strictly for religious purposes. Moreover, it is pointed out, and observation, I think, comfirms this, that Christians are contributing more and more regularly and more systematically than ever before.

The economic status of most Christians is not high,

but it is noted that as it rises and the Christian becomes more intelligent as to the object and purposes of the Church, unless prosperity makes him more worldly, he grows appreciably in the grace of giving. coupled with the added fact that his giving is motivated from within, not from outward compulsions, and from love. not from fear, seems to indicate that the financing of the Chinese Church from indigenous sources is only a question of time and education and economic well-being. In organization, expressional activities, human motivation, appeal and message the Christian Church in China is as yet largely foreign, and the wonder is that it has so large a following and such generous financial support. The deepening, the spiritualizing, the 'Chinaizing' of the Church is bound in due time to bring forth treasures far in excess of what the native religions are able to call forth.

CHAPTER XIV

THE GROWTH OF INTERCOMMUNION

A. R. Kepler

A periodic study of intercommunion is not Value of only informative of what particular types of Survey spiritual fellowship the several denominations are maintaining in common; it is also of value as an index of the progress in the de-denominationalizing of Protestant Christianity in China, a process which is of interest to us all. It is very difficult to tabulate the growth of intercommunion, as the process is not uniform throughout any communion. In each denomination one will still find some who maintain the obsolescent attitude of cordial aloofness toward all fellowships other than their own: whilst among those sects whose historic attitude has been most exclusive there are many who personally favor unrestricted intercommunion.

In submitting this survey it is impossible Spirit of not to be specific if the report is to have Survey In referring to the denominations by value. name it is not done in an invidious spirit. who plead for 100% intercommunion need nevertheless to realize the fact that those who cannot travel that way with us are restrained by conscientious reasons, reasons which, though they may not seem valid to us, we should nevertheless respect. Time did not permit an exhaustive survey. We did not, therefore, seek data from every one of the hundred and more ecclesiastical units that are being rooted in China. We tried to secure information from the score of leading denominations only, whose communicant membership after all composes the major portion of Chinese Protestant Christianity.

Unlimited Intercommunion Among these, all Congregational, Methodist and Presbyterian groups, the English Baptist and the American Baptist (North), the Church of Christ in China, which is a union of

denominations from among the above, including other communions besides, and which is an effort to unite the Protestant Churches in China organically and most of the Churches affiliated with the C.I.M., observe a policy of unlimited intercommunion. In the reception of communicants from other denominations, they make no other requirement than that the applicant provide a letter of transfer from the dismissing church testifying he is in good standing. They likewise give to those of their members who request it a letter of transfer to other fellowships. They have no restrictions in administering the Holy Communion to members of other churches, or in receiving communion administered by clergy of other They participate in union communion Services when such occasions present themselves. They have a free interchange of pulpits. They engage with the other denominations in joint retreats for the deepening of the spiritual life.

Lutherans — Closed Communion Among the Lutheran bodies, there is a wide variation in practice—depending upon the particular branch of the Church, or upon the particular individual within the Church.

One correspondent writes:—"To speak for the Lutheran Church as a unit is not easy. Not even in those missions which have been instrumental in organizing the Chung Hwa Sin I Hwei (an organization which we hope will some day embrace all Lutherans in China) can there be said to be uniformity of practice. This will be easily understood when it is borne in mind that the missionaries hail from the following countries in Europe: Finland, Sweden, Norway, Denmark, Germany, and from several synods in America, all of which retain more or less of the peculiarities carried over from the European national churches from which they have sprung. In their doctrinal basis all Lutherans occupy the same ground, accepting as they all do the Augsburg Confession. But in regard to

questions of ecclesiastical practice there is much divergence." Some of these Lutheran Sects are as absolute in their practices of intercommunion as are the denominations previously named, while there are some that are 100% exclusive. For example, one correspondent reports that special instructions and confirmation are required from communicants of other denominations who would unite with them; that it is not the practice to give letters of transfer to their members: that not any believer in good and regular standing may receive communion with them; that their members are not encouraged to commune with non-Lutheran bodies: that it is not their custom to participate in union communion services: that they do have restrictions as to "exchange of pulpits"; that they do participate in joint retreats for the deepening of the spiritual life, though not generally favored; that whilst the attitude in China has been more inclusive than in the "Home Church," "the present tendency is toward greater strictness in conforming to the practice of our Church."

While the above may be the authorized Lutherans attitude of some or most of the Lutheran nsqO bodies in China-yet within these selfsame Communion exclusive sects of the Lutheran Faith are missionaries who write. - "In some churches the slogan would be: Lutheran altars for Lutheran communicants only,' yet many missionaries, perhaps a majority, would welcome visiting members of other evangelical churches. The Chinese would go farther than the missionaries in this respect. . . . While it is not the practice of our denomination, as such, to participate in union communion services, individuals would participate as individuals: some missions, perhaps, as missions. The majority would share in joint retreats; but not an inconsiderable faction among the missionaries would, however, hesitate. Theoretically, I believe in full intercommunion, but were intercommunion to result in laxity as to Christian teaching and life, as some, perhaps, not without reason, fear, it would be harmful. Then, restrictions would be preferable." Nevertheless, "the Chinese leaders, while accepting the Lutheran principles on interchange of membership, would probably in actual practice be found to incline to greater liberality than the missionaries."

Another writes:—"I hold that the whole Chinese Church is in hearty sympathy with intercommunion. The Chinese clergy and laymen tell us often that the foreign missionaries with their denominational tendencies are the only hindrance to the coming together of the whole Christian Community throughout China. Nevertheless, church history shows us that denominationalism has been a great influence in the quickening of the life of the Church of Christ."

The Disciples of Christ, a brotherhood formed to do away with sectarianism, is at present by direct fiat from the "Home Church" and irrespective of the convictions of the missionaries or the Chinese Christians, obliged to adopt a policy which permits the reception into their brotherhood of immersed believers only. This sect in all other respects participates in intercommunion observances.

S. B. C. The Southern Baptist Convention submitted no replies to our several inquiries. It is understood that, denominationally, their practice is to receive no one into their membership without immersion, to administer communion only to immersed believers and to participate only in such communion services as are confined to immersed believers. They discourage participation in intercommunion activities, believing that:—"Our points of distinctiveness are where we are strong."

Anglican Within the Anglican Communion, the practice in matters of intercommunion varies in the various dioceses. However, there is no variation from the standard of reception to church-membership which requires confirmation by the bishop. Are their own members given letters of transfer to other communions? "No, not common," says one bishop, the two other bishops replied unequivocally in the affirmative.—As to the "exchange of pulpits," the bishop's permission must in

all cases be secured first. In some of the dioceses the bishop has issued a standing permission. They "gladly" participate in joint retreats for the deepening of the spiritual life, and welcome the occasional reception by non-conformists of the Holy Communion administered by Anglican clergy.

On the question of participation in union communion services, or of their members partaking of communion administered by non-conformist clergy, the Chung Hua Sheng Kung Hui has very clearly stated its position in a specially prepared tract,—"The Lambeth Appeal and Resolution on Reunion." On page 14 we read:—

"We may perhaps be allowed to quote from a careful memorandum on this point of intercommunion drawn up by the Bishops in China in 1913, (i.e. by the seven Bishops actually in China at the time, four being absent), for the guidance of our own people, because it will help others to understand our attitude.

'Every Diocese of the Chung Hua Sheng Kung Hui, while cherishing a spirit of Christian love and of constant prayerfulness towards all who confess the Name of Christ, should exercise patience and self-restraint in this matter of intercommunion, until our Lord Himself shall make plain to us all that His time for bestowing such an inestimable blessing has come: thus we may be free to give effect to the desires of our hearts without imperilling the unity which already exists. . . If any member of the Chung Hua Sheng Kung Hui receives the Holy Communion in another Church without the Bishop's sanction, he is thereby compromising not only his own loyalty to his own Church, but also to some extent the loyalty of his Diocese to its own Communion.' ''

In view of this memorandum by the Bishops, it is encouraging to note that though there is "corporate" conformity to the dictum—there are not a few (a growing number) departures therefrom in the practices of individuals among both the clergy and the laity.

The data for this survey have been secured Chinesa solely from missionary sources. Had we Opinion sought instead to discover what the Chinese leadership in our several churches think on intercommunion, there would be but one report, it would be unanimous. The replies from Chinese sources unqualifiedly indicate a desire for nothing short of complete, unrestricted intercommunion. To the question,— "From your experience, do you believe that the Chinese Church is inclined to stand for non-communion with other ecclesiastical bodies?" I received only one affirmative reply and that was -- "Where so instructed, yes." All the replies, including those of three Anglican bishops, were a categorical "no." One of the Chinese replied - "no, absolutely no." "I do not believe for a moment," writes one, "that the Chinese Christian Church, when standing free on its own intelligence, will tolerate non-communion with other ecclesiastical bodies. I have heard Chinese Roman Catholics, earnest men too, say that they and the Protestants would all be one church in the future. These are men who gladly take communion and have fellowship with us in our churches now." In view of this consensus of opinion, why delay the inevitable, especially since the inevitable in this case brings only what is good and what most of us believe to be the will of Christ?

Mutual recognition of each other's minis-Necessary tries, unconditional intercommunion, these Steps must precede any successful effort to unite the divided communions of Evangelical Christianity. "When our Lord hung upon the cross, the soldiers gambled for His robe! What became of that robe? Tradition has woven strange stories about that garment, as it has about the Holy Grail. Suppose by a series of strange providences the robe of Jesus had been miraculously guarded through nineteen hundred years, and had finally become the possession of our beloved Church. At some great conference or assembly, where differing groups are gathered, we see the robe in evidence. Each group claims it for its own. There is bitterness, and there is anger, and there is even violence. Each group makes a rush for the robe, each seizes it, and between them they tear it asunder. The sound of that tear, the shriek of it, is heard through the whole Christian world. We have come perilously near to doing something worse. To rend 'the seamless robe which Jesus wore' would be terrible—but how about rending His Body?"

PART IV

MISSIONS AND MISSIONARIES

CHAPTER XV

THE PRESENT STRENGTH, DISTRIBUTION AND AGE OF THE MISSIONARY BODY

S. J. Mills

The figures on which the comparisons in this article are made are based on the lists in the Directory of Protestant Missions in China for the year 1918 and 1925.

Strength In 1918 there was a total of 6,395 missionaries. By 1925 this number had grown to 8,158, an increase of 27-1/2% in seven years. It is interesting to note that while the World Missionary Atlas (1925) lists 138 societies working in China, the Directory of Protestant Missions (1925) lists 200 different organizations. This would seem to explain in part why the Atlas gives the total number of missionaries in 1925 as 7,663, the Directory as 8,158. Since 1918, 11 missions have disappeared, 7 missions have joined with other bodies and 21 new missions have been listed.

Missions
Discontinued

The missions whose names have disappeared from the list in the China Mission Year Book between 1918 and 1925 are as follows:—

(1) Angarrack Christian Mission (Japanese).

(2) Baptist Missionary Association.

(3) Christian Catholic Apostolic Church in Zion. (This mission has recently resumed work in Shanghai).

(4) Christian Faith Mission.

(5) China New Testament Mission.

(6) Grace Evangelical Missions.

(7) Grace Mission.

(8) Hildersheim Mission for Blind,

- (9) Kiel China Mission.
- (10) Pittsburg Bible Institute Mission.
- (11) Pentecost Church of Nazerene.

New Missions The following are missions that do not appear in the 1918 China Mission Year Book.

I. Missions with stations dated later than 1918.

| | | Number of Missionar |
|------|---------------------------------------|---------------------|
| (1) | Good News' Mission | 3 |
| (2) | Baptist China Direct Mission | 11 |
| (3) | Bible Churchmen's Missionary Society | 3 |
| (4) | Bible Mission | 2 |
| (5) | Christian Mission to Buddhists | 3 |
| (6) | Christian Reformed Mission | 12 |
| (7) | Hephzibah Faith Mission | 3 |
| (8) | Krinmen Mennonite Brethren | 5 |
| (9) | Women's Foreign Missionary Society of | f the |
| | Methodist Protestant Church | 2 |
| (10) | Missionary Society of Orebro | 10 |
| (11) | Pai-Hsiang Mission | 2 |
| (12) | Pentecostal Holiness Mission | 9 |
| (13) | South China Peniel Holiness Missio | nary |
| | Society | 7 |
| (14) | South Yunnan Mission | 6 |
| (15) | Tibetan Forward Mission | 4 |
| (16) | Tibetan Tribes' Mission | 2 |
| | | |

II. Missions whose names appear in the China Mission Year Book since 1918, but with some stations given as having been established earlier than 1918.

| (1) | Church of Nazerene | 22 |
|-----|-------------------------------------|----|
| (2) | Evangelical Lutheran Mission | 1 |
| (3) | Mennonite Brethren Church | 9 |
| (4) | Pentecostal Assemblies of the World | 12 |
| (5) | Pentecostal Missionaries | 36 |

There were 26 missions in which there was an increase of at least two stations, and 9 missions in which there was a decrease of at least two stations. In 1918 there were 979

stations in which missionaries resided, with two others vacant: in 1925, there were 1,133 stations in which missionaries resided, with 42 extra marked vacant. A large proportion of these vacant stations are connected with the C. I. M. and affiliated missions.

Taking the ten large cities, Peking, Tientsin, Tsinan, Nanking, Shanghai, Hankow, Wuchang, Chengtu, Foochow and Canton, the figures show that there has been an increase in staff in these cities of approximately 54%, as contrasted with the general increase in the whole missionary body of 27-1/2%. These figures would show that there is still a tendency towards urban centralization in the work of the missions. As to the direction in which the general increase in mission stations has taken place, it would seem that all sections of the country have shared in this increase.

Of the 8,158 missionaries in the 1925 Age Directory, 4,647, or 56%, came out to China before or during 1918: 44% of the present missionary staff, therefore, arrived in China during the last seven years. It was reported to the National Christian Conference that 50% of the missionaries had arrived in China during the previous ten years. The turnover in missionary personnel appears to be rather large. Of the total force, 1,306 or 16%, are ordained. According to the 1925 book, 1,392 people, or 17%, were absent that year from China. In 1925, there were 562 single men, or 6-4/5% of the total; this is only slightly in excess of the percentage reported to the National Christian Conference. There are 2,548 single women, or 31-1/4% of the whole; this also is about the same as that reported in the survey volume. In 1925, 58 stations were staffed by women only and there were 29 stations staffed by women only in places where there were members of other missions: i.e. nearly 8% of the stations were staffed by women only. Fifty-six stations, formerly occupied by missions, were vacant in 1925.

CHAPTER XVI

TENDENCIES IN MISSION POLICY AS SHOWN IN MISSION REPORTS OF 1925

Warren H. Stuart

Ploughing through hundreds of pages of Mission mission minutes leaves one with two im-Minutes pressions—a sense of relief that the ploughing is over and a sense of gratitude over progress made in the missionary movement. For while the minutes "deal mainly with details of administration which would be hardly intelligible outside our own circle," here and there one comes upon actions of interest and significance to a much wider group. Taken in the large, we see real advance, and that mostly in the direction of turning over the enterprise into Chinese Christian hands. Such advance, however, has not been the same at every point. Like a military line it is full of salients intermixed with old sections strongly held. But in every other sense this military metaphor is a paradox; for foreign missions is the only profession in the world that is working for its own extinction, and every advance is a step towards self-effacement. It reminds one of the game we used to play as children, "losing checkers."

Perhaps no single year in all the history of missions in China has seen such sweeping changes in mental attitudes as has 1925. The psychological landscape has needed an autoist's eye rather than a pedestrian's. A rather rapid evolution was already in evidence amongst thoughtful forward-looking people during the first half of the year; the May 30 "incident" served to speed up changes till in some quarters they seem like revolution.

Background of these policy-actions is to be found in the Anti-Christian Movement,

race prejudice, unequal treaties," rising nationalism, Bolshevist propaganda, foreign exploitation, superiority and inferiority "complexes." The following cures have been suggested by an influential group in Shanghai; good government, education, development of resources, sympathy and love, liberty, an indigenous church, education of foreigners in Oriental life and culture, organization for better international coöperation. A fair sample of the missionary attitude is seen in the following from the Report of the Christian Literature Society:

"In the last analysis the problem of the anti-Christian movement must be solved by the indigenous church. All the greater pity that anti-foreign feeling should be cloud this great issue and divert its attention from its main task. We believe that where any estrangement between church and missionaries has unhappily arisen, this is only a temporary phase. But naturally the movement towards an independent church has been greatly strengthened by the events of the year. The atmosphere is favorable to secession. The power of purse, usually held by missionaries as trustees for the Home Boards, is more and more resented. It is felt on all hands that there is a great lack of effective Chinese leadership able to take over responsibilities, financial and otherwise, from the foreign pastors and doctors. It is alleged that the foreign type of organization gives little scope for the genius of the Chinese people. Be this as it may, our Society is desirous of providing Chinese workers with a larger opportunity for the exercise of initiative. We are seeking for closer relation with the Chinese churches and leaders. Thus we are pushing a campaign for a sustaining Chinese membership who will nominate Chinese on our Board of Directors, and Chinese ecclesiatical bodies who wish to cooperate with us by giving men or money will be given opportunity to do so, with the privilege of representation on the Board of Directors. We have a Chinese circulation manager who is devoting his time to the cultivation of Chinese churches and pastors."

Missionaries' Children An inductive study of such reports as are available from the missions shows the following trends in mission policy for the past year:

Increased attention to the welfare of missionaries' This is evidenced in several ways. In several missions a special roster of the children is kept, with such changes as are needed from year to year. The East China Mission (Baptist) conducts at its annual meeting a "children's hour." "An historical resume of the children of the mission, from the beginning, was given. Dr. Goddard, the oldest child present, spoke of the children of his day, and either friends or parents responded with present news of the succeeding children as their names were called. This service made the children all so real, binding them closer to us, and we hope will be the means of making them feel that they are a very important part of the mission." Schools for missionary children are found in Shanghai. Hangchow, Nanking, Kuling, Canton, Tunghsien (near Peking) and elsewhere, for which careful provision is being made. Several missions record actions looking towards the placing of capable Bible teachers in these strategic spheres. It would seem that those born-in-China in the present and future are far better circumstanced than their fellows of a generation ago, for whom Chefoo gave the chance for education this side of the homeland.

More efficiency in the use of rest-periods. Furlough study grants are recorded for a number of workers. One mission at least has a furlough study committee to advise as to the best use of such grants. In this connection we may also note an increasing use of retreats for deepening fellowship in the spiritual life and the attitude of mutual help, rather than that of a majority vote, in the solution of problems.

Substitution of Chinese for missionaries in all branches of the service. We know of many specific instances of this being done, to great advantage. The Hunan Mission of the American Presbyterian Mission, North, makes it a matter of definite policy:

"In view of the availability of well-trained Chinese workers in increasing numbers, and in view of the intensifying spirit of nationalism now abroad, making it more desirable even than heretofore that, all other things being equal, our educational staff should be very largely Chinese, we request that as a matter of policy the Board consider increasing very substantially the amount available from the Substitute Workers' Fund, and decreasing the number of missionaries sent out according as it may see fit." Similar action was taken by the North China Kung Li Hui (Congregational) (Chinese and missionary combined.)

In reply to a suggestion from the Kiangan Mission of the American Presbyterian Mission, North, the China Council says: It is our judgment that in principle and in practical effect the admission of Chinese to membership in the China Council is akin to admission to membership in the mission and open to the same objections, chief among which is that the transfer of leading Chinese from church to mission organization would tend to the strengthening of the foreign temporary organization at the expense of the Church, the permanent organization.—In principle, however, there can be little or no objection to inviting Chinese in for consultation purposes in either mission or council."

Putting administrative control into Chinese Chines: There is a decided drift in this direc-Control tion, particularly with schools and evangelistic funds. Yale-in-China, Yenching, Shantung and Nanking Universities seem to be taking the lead in this respect, with Boards the majority of whose membership is Chinese. The Council of Higher Education recommends that all colleges at once take steps to carry out the first four of the new regulations, calling for a Chinese president or vice-president and a majority of the directors Chinese. The Shantung Mission of the American Presbyterian Mission, North, reports that Boards of Directors, the membership of which is more than one-half Chinese, are working successfully in five institutions besides the university. Four schools above primary grade, and many of

higher primary grade, are under Chinese principals. The executive faculty of Yi Wen school, Chefoo, has six Chinese and three Americans on its staff. The Hunan Mission resolved that all middle schools should be under boards of similar composition, elected by local church and station. This mission also voted for station coöperative committees of Chinese and foreign workers to care for general evangelistic interests—a plan already adopted in many places. An interesting example of actual transfer in transitu is seen in Kinhwa, Chekiang, to be jointly carried on by mission and church group under a five-year agreement beginning January, 1st, 1926.

Y. M. & Y. W. C. A's It is generally recognized that the Young Men's Christian Associations have gone further towards indigenous administration than any other bodies working in China. From the findings of a conference of "Y" Secretaries held last summer we excerpt the following sentences:

"The Chinese Y.M.C.A.—has been from its inception self-governing; self-supporting, and selfpropagating. The International Committee's relation to it is on the basis of 'Coöperation without Control.'-The foundation of an indigenous Chinese Y. M. C. A. is in its Chinese leadership. In many places Chinese secretaries have already assumed the principal responsibilities. This fact shows that the time is ripe for such a transfer of responsibility and efforts should be made to hasten the process. In order to enrich the Chinese Movement by the experiences of the Association Movements in other parts of the world the Chinese Y. M. C. A. welcomes the cooperation of foreign secretaries in China, believing that their leadership has a lasting contribution to be made in meeting China's needs."

As to the Young Women's Christian Association, Miss Rosalee Venable (whose place as General Secretary has since been taken by Miss Ting Shu-ching) wrote on September 30th, 1925: "Always for that matter we have had great freedom in our policies and, in changing them from time to time, we have met the conditions of a growing

National Committee. The three big things done this past year, namely the turning over of the budget to the China National Committee as in the nature of a grant, the proposed transfer to the National Committee of the two pieces of property now held by the National Board, but which were bought and intended for the use of the China National Committee's work, and the adoption of the policy that no American money shall be paid for Chinese secretaries' salaries are certainly in line with this. If these three things are granted, I do not myself see that we could ask for any further change."

Judging by the reports, this is looked upon School as eminently desirable, the only question Registration being whether the advantage to be gained is worth the price required. This again turns upon the question as to just what the regulations mean. Here we find perhaps the most crucial problem in missionary circles to-day — "to be or not to be" — registered. Speaking of the colleges, "it is quite certain that registration will be impossible, unless compulsory attendance on religious exercises and required classes in religious instruction of a propagandist nature are discontinued." appears in the mission minutes that we have seen concerning college registration, but from what we can learn we hazard the guess that most, if not all, will register under the government regulations. As to middle and primary schools, several missions are urging (provincial) registration "if the conditions are advantageous, and there is no sacrifice of principle." In a number of places such as Hunan, Nanking, Hangchow, Hainan, etc., diplomas from mission schools have been stamped by provincial authorities - a form of government recognition. mission urges friendly welcome and facilities for all government inspectors visiting the Christian schools.

Treaty
Revision

Many missions and Chinese-foreign church
bodies* have expressed themselves openly in
favor of revision, others have reserved their
judgment for the Home Board, and others declined to pass

^{*} See Appendix III, China Christian Year Book, 1926.

upon "a political question." The following is a fair sample of the motions passed:

"We, the undersigned missionaries of the Board of Foreign Missions and the Woman's Foreign Missionary Society in the Central China Mission of the Methodist Episcopal Church, desire to make following statement:

- 1. We hope that the Conference on Extraterritoriality to be held in Peking in December will deal not only with that question, but will widen its scope to include the revision of treaties so that all discriminations against the Chinese people shall be abolished as soon as reasonably passible.
- 2. In our opinion it would be beneficial to the Christian Church in China if, in the revision of the treaties, the clauses granting toleration and special privileges to Christians should not be re-enacted. We believe that these clauses are now not only unnecessary, but a source of misunderstanding, and are detrimental to the spiritual development of the church.
- 3. We, as missionaries, depend not upon military pressure or unequal treaties, but solely upon the value of our message and the goodwill of the Chinese people.
- 4. Our financial support is in no way connected with government funds, nor are we agents, in any manner, either of our government or of the commercial interests of our country. If possible, we desire the official representatives of the United States to make these facts known to the Chinese Government. Further, we would express the hope that in the revised treaty these facts regarding the relation of missionaries to their governments be clearly stated."

This presents a knotty problem on which mission reports are generally silent. Of any large comprehensive policy there is little evidence — only items about some particular book or writer. The need for more literature is keenly felt, and the subject has been much discussed in "retreats" for some years past. On the one hand, it is felt that organizations suppling the funds for publishing must hold themselves responsible for all ideas and points of view going out under their imprimatur. On

the other hand, there is felt a desire for free untrammeled expression of Chinese reactions to Christian truth, in indigenous form and style. There has appeared in the past year, in addition to the Christian Literature Society, the Society for the Advancement of Christian Literature, with headquarters in Peking,—a group of younger Chinese writers responsible to no other organization than their own. They now get out a monthly magazine, and contemplate the issuing of several books. As to publishing, the Commercial Press has offered quite liberal terms of finance, royalty and selling opportunity.

On the question of using the British Miscellaneous Boxer Indemnity for mission schools, we find diametrically opposite opinions. Agricultural education and the problem of the rural church awaken a keener interest than in former years. The only specific item in medical policy that we have noticed stresses health campaigns and preventive sanitation. Temperance, anti-opium and industrial relationships receive almost no attention. Evangelism and recruiting for Christian service are taken for granted as our continuous inclusive aim, being, like the poor, always with us; in some places forward movements are spoken of, as for instance that of the Danish Mission planning a three-years' campaign throughout Manchuria. There is some revision of Bible-study courses for schools: but we could wish that the missions were more alive to the challenge of religious education in the wider and richer sense:

CHAPTER XVII

THE CHANGING FUNCTION OF THE MISSIONARY

Logan H. Roots

In preparing this article I have had the very great help of carefully written replies from a number of representative missionaries and Chinese Christian leaders to the question, "In what respect, if any, do you think the function of the missionary in China is changing?" Medical men and teachers as well as evangelists and administrators, laymen as well as clergy, women and men. and those whose experience has been in widely separated parts of China are among those who have thus assisted me. Writing from widely different points of view their opinions on the main issues dealt with in this article are for the most part in striking harmony with one another. This harmony has helped not a little in clarifying and strengthening my own views, which I am glad of this opportunity to record, and leads me to believe that what I have written represents a very considerable consensus of opinion.

REASONS FOR CHANGE

There are now Chinese Christians of the Emergence of Chinese Leadership

second or even third generation, men and women too, educated and able and eager to take responsibility—the best of them equal to

any of the missionaries in ability, training and devotion, and with constituencies of Chinese Christians or other friends and supporters ready to follow their lead.

The number of such leaders is altogether too small. with the result that these few are greatly overtaxed. Doubtless there are also some who want to take responsibility and who are not ready for it. Nothing hurts the Church more than to make an unwise choice of leaders. trusting those who are not really sufficiently capable, or who, being capable, are not really conscientious and trustworthy. But when all is said, there are probably more capable and trustworthy men than we have thus far used: it is manifestly wise and necessary to take risks in securing leadership; and it is of the utmost importance that we find and give responsibility to those who are, or may become, capable of bearing it. This means that, in relation to these men, the function of the missionary is changing.

The Development of National Consciousness

If it was true, as teachers of modern history were saying forty years ago, that the most significant change in the modern life of Europe was the development of national self-consciousness in Germany, it can hardly be an

exaggeration to say that the most significant change in modern international relationships is the development of national self-consciousness in China. Its implications are very far-reaching, and touch every aspect of both the internal and the international life of China. Not least is it significant for the Christian Movement. Doubtless there are aspects of church life which look as if some of the Chinese desire to control things, while expecting the foreigners or the missionary societies to pay the bills. This may actually be the case in some instances, but should not blind us to the urgent need of replacing foreign by Chinese control in the Church as soon as possible. Foreign control exaggerates the foreign aspects of the Church in China, and in the eyes of patriotic Chinese, the foreign aspect of the Church, (either in fact or in repute) injures its standing both for individual Christians and for congregations or larger groups of Christians. Only as the Church can become as truly Chinese in China as it is English in England, German in Germany or American in America can it overcome this handicap. To this end Chinese leadership must be encouraged, in order to ensure for the Church both the outward form and the inward spirit which can be recognized as truly Chinese. One of my correspondents, a prominent Chinese layman, writes "Give the Chinese a chance to lead and make Christianity in China a Chinese, not a foreign movement."

Only so can Christianity hope to enter so fully into the life of the nation as to enable it to transcend its national limits and become a constructive element in the international life of mankind. All this simply emphasizes the fact that the function of the missionary has changed and must continue to change as the national consciousness of the Chinese develops.

II. THE KIND OF CHANGE CALLED FOR

Mission
Policy
The following quotation from the findings
of the recent Mott Conference* on Mission
Policy indicates the profound change which
has already taken place in the function of the missionary.

"Missionaries of the highest spiritual and intellectual qualities are more than ever needed in China.

As to his spirit and attitude, the missionary should be preëminently a man of humble, loving, accommodating spirit. He should,

- (1) Be willing loyally to serve under Chinese administrative control.
- (2) Be willing to accept responsibility for such administrative tasks as the Chinese Church may assign, and only such tasks.
- (3) Be eager to yield up administrative postitions to the Chinese more rapidly than the Chinese may express a desire that he do so.
- (4) Minimize official status and emphasize personal service; he should have a passion for friendship.

Attitude
Towards
Missionaries

It is interesting to see how unmistakably
the Chinese express themselves as still
wanting missionaries,† and, as one of my
correspondents writes, "having great hope"
that they will meet the new demands of the new times

^{*}Shanghai, January, 1926.

[†]See Chinese Recorder, May 1926, page 310.

What these demands are the findings set forth with startling vividness. I can hardly imagine any group of responsible people stating the qualifications for missionaries in China in such terms as these prior to 1925. The task of the Christian missionary from abroad may be far from completed, but everything he does will have to be done, if it is to be most effective, with a new orientation. Hitherto his "home base," meaning thereby the Church in the West which sent him to China, has been the chief factor in determining both his message and his method: for "the Chinese Church," as we now think of it, hardly existed, or at any rate had not become to any considerable extent self-conscious until very recently. Henceforth this new creation of our Master's Spirit must occupy the foreground of the Christian enterprise as a whole in China, and be the actual determining factor in the missionary's life and work. Of course he must maintain close touch with his "home base" and with the great Church outside China; and he must still often perform the functions of pioneer. teacher and leader; but the Chinese Church, inspired by the patriotic fervor which only Christ can purify and stir to its most beneficent activity, should determine, at least indirectly, every activity of the Christian forces in China. My correspondents have been almost unanimous about this, and I try in the following pargraphs to indicate how this may be done.

III. PIONEERING

Unreached Centres

The days of pioneering are still at hand, with vast regions still unevangelized and especially with the problems of reaching the many untouched classes in country places and in crowded cities still unsolved. One missionary writes "It seems to me that in the very near future the foreign evangelist will need either to retire, or to move on to unoccupied fields, but under the direction of the native church." Another writes: "It may be desirable for the missionaries still to pioneer new fields of work and new types of service, but if they do, it should be with the full approval and coöperation

of existing Chinese Christian bodies. One of the most difficult tasks of the Chinese Church is that of assimilating the vast system of Western Christian conceptions, methods and institutions the missionary has already bequeathed it. This burden should not be further increased without assurance that responsible Chinese bodies want it, and are prepared to accept an increasing share of responsibility for it." In the larger Churches, with their national and provincial as well as local organizations, the place of the missionary will not be difficult to determine.

Date of Change A missionary of unusually wide experience in China writes of the change in the function of the missionary:—

"The changes are coming rapidly in the older districts, more slowly in the newer, but the trend everywhere is, I believe, similar. Certain missions and churches by their organization make it easier, others make it more difficult, for changes to come, but as far as I have experience, the tendency in all churches and missions is in the same direction. Ordained missionaries, men and women evangelistic workers will take their place side by side with Chinese workers of similar grade and training. They will be members of committees, councils, synods, or general assemblies of their Church, and be eligible for any official position or any form of service to which the Church, through its regular channels, may appoint them. They will receive appointment from, and render their report to, the council or other recognized organization or authority of the Chinese Church."

IV. TRAINING, LEADING, DIRECTING

Work of Missionary

For the past thirty years the characteristic work of the missionary has been more and more that of training, leading and directing Chinese Christian workers rather than that of doing the work directly himself. This is obviously as it should be in the second stage of the missionary enterprise. Equally obvious is it that someone must continue this work, and

that some Chinese have shown themselves fully equal to such responsibilities. This is true in every department of the Church's life and work. Some of the most effective evangelists and pastors, teachers, physicians and surgeons, nurses and even administrators, as well as thinkers and writers, are Chinese. These men and women are receiving recognition and being given opportunity, in most cases I believe quite as fast as they desire it. The difficulty often is that the number of such qualified and tried persons is too small, and crushing responsibility and opportunity are given to the few, so that they cannot do their best work. Happy will the Church be when it is amply supplied with such leaders. In the meantime missionaries must be called upon to carry much of this work. Only it will not do hereafter for the missions and the "Sending Churches" of the West to assume that missionaries must always be given the responsible work of leading and directing or even of training, and it is reassuring to find that missionaries themselves realize this. One writes.

"I react strongly against an appeal for missionaries to come from abroad as leaders hereafter. How can any one tell in advance whether they are fitted to be leaders in China? Rather they may come, and are wanted to come, as plain 'workers,' as 'servants.' The Chinese Church can use them. If it wants them to assume leadership in any sort of work, the call will be clear enough."

Missionary Position Less Stable The position of the missionary will possibly be less stable than in the past. It will be a new thing to have one's station and work determined by Chinese who have hitherto rather

taken their directions from us, and perhaps to have them decide whether we shall return to China after furlough. But the change will be made in most cases with ample regard for the capacities and health and even comfort of the missionaries, and the satisfaction of thus serving side by side with Chinese colleagues, on equal terms with them in the beloved community of the Church will amply reward those who pay whatever the readjustment costs.

Criticism

The most pathetic and sometimes bitter criticism of missionary work is that which comes from Chinese who feel that even while the obvious duty and privilege of the missionary was to train and lead, he deliberately withheld the training which even the most gifted and devoted Chinese Christian requires in order to be fit for leadership. The training should be equal to what the missionary has received. Can any missionary hereafter fulfil his calling in China without doing something to see that at least some of the Chinese young men and women of his acquaintance are assisted on their way to the best training the Church anywhere affords its prospective leaders?

Chinese and Responsibility of forcing responsibility on Chinese leaders before they are ready for it. The more unselfish and generous-minded the missionaries, and the more sensitive all concerned are to the growing national consciousness, the greater will this danger be. An experienced missionary writes, after pointing out the need that missionaries have confidence in the guidance of the Holy Spirit and in the devotion of their Chinese brethren:—

"At the same time, we need the wisdom of serpents. Much disappointment and harm to the Church has come in the past through unwise choice of leaders, and the more or less blind trust of individuals. Here too, I think, we need to combine insight into character and trust in the good judgment of the Chinese people, who understand the prospective leaders in most cases better than we do."

Responsible Chinese leaders are the first to recognize the importance of this point, and in many cases are pleading that difficult tasks be committed to those best able to perform them, whether foreigners or Chinese. They urge that no false modesty, or self-depreciation, or undue attention to nationalistic feeling, induce missionaries to thrust responsibilities on Chinese who are not able to carry them. Such haste hurts those whom it is intended to help, and ultimately tends to postpone the day when capable Chinese leadership shall come into its own.

V. BEING A FRIEND

Missionary as A Friend

In the earliest stages of missionary work being a friend was necessarily but a small part of the missionary's task, for friendship implies a kind of mutuality which pioneer conditions rarely afford. For many years, however, being a friend has been the primary element in the missionary's calling in China. The time is at hand when, as a missionary writes, "only those who really love the Chinese people and are willing to pay the price of becoming intimate friends to some of them will be able to stay." The same writer says:

"The function of a missionary as an ambassador of Christ remains as before. But he must exercise that function in ways which involve a change of emphasis in method. His efforts to reveal Christianity through institutions must be more indirect than before; he will have a decreasing share in directing the institutions he has been instrumental in founding; but his relation to them can be as vital as ever, through the vitality he may transmit to those who take over the control of these institutions. He cannot transmit a vitality which is not abounding in his own life, nor can he do it without maintaining a close contact with those he would inspire. I know of no easy method by which either of these conditions can be fulfilled: it seems to me to be in that realm of personal, self-effacing, untiring, loyal, service-filled friendship."

Unofficial Another missionary gives the following summary of the kind of service which a missionary can render in friendly contacts with Chinese leaders, groups or organizations:—

- "(a) Determining emphasis in thinking or planning.
- (b) Getting their perspective as regards the whole task and as regards other similar groups.

- (c) Information sympathetically given as to results in the past, and in other countries of certain plans or efforts along certain lines.
- (d) Tact and sympathy in helping them whether as individuals or groups, to make the best of an awkward situation created by mistakes.
- (e) Encouragement and stimulus at any cost to make first things first."

All of which is of course dependent on having the skill and experience which is worth communicating, and the friendliness which is an essential condition of being able to impart anything.

Missionary an Interpreter and a bearer of spiritual gifts. A missionary writes.

Among these 8158 missionaries in China surely there are many who by temperament and training and interest are capable of becoming skilled interpreters of Christianity to the young and inexperienced Chinese Church. How many of these missionaries, however, are engaged in this task? Too large a proportion of our missionary workers are engaged primarily in administrative tasks. As active and able administrators they are in constant danger of adding to the external framework of Christianity, whereas there is a far greater need now of strengthening and enriching the inner life of the Church. The disparity between the strength of this inner life and the extent of these outer forms is, I sometimes think, the major problem of the Chinese Church. Men who are qualified to make a distinct contribution to the religious thought and life of the Chinese Church should by all means be freed from the exactions of administration, even if some of our institutional work has to be closed down"!

Yet another writes:

"In the final resort, however, what appeals to my imagination is not so much the business side of the question, this particular function or that

but foreigners going faithfully about the business given them and showing all the time that they live by prayer and succeed in fellowship, without questionable compromises. I am not prepared to specify any sorts of functions except devotion to the religious life. I stress the latter, not from a sense of inherent Western superiority in the practice of the devout life, but because, with all our Protestant failings in this direction, there must be something there that we can give and it seems to me that just there devout Chinese Christians need most of all the stimulus from outside, if the form and content of their prayer life is not to be deleteriously affected by their closer connections with a more crass paganism."

And another, similarly:

"The function of the missionary in China to-day is changing, I believe, in this direction, that he will be less of an organizer or administrator, less of a technical instructor or director, more of a seer and spiritual teacher, more of a radiant saint, a revealer of true values."

Exchange Professors

Still another suggests that long, long after executive responsibilities are resting on Chinese shoulders, the missionary may still be needed to fulfil the function of an "exchange professor," and goes on:

"Christianity in China must have two main roots, one striking down into the soil made rich by the accumulation, through milleniums of racial history, of individual and national moral and religious experiences, interpreted in verse and prose by China's sages and poets, and another root which strikes through stratum after stratum of Christian experience, the deepest that enriched the Master's life in Galilee and Judea, overlaid by the stratum of that first century of creative thinking, fervent feeling, and sacrificial living, and above, the mediæval centuries, then Luther, the Puritans, the twentieth century with its sense of international brotherhood, in this soil lies an historic

heritage impregnated with something more vital than mere apostolic succession, of which Christianity in China should not be deprived. Can it be received in full measure without close contact with those races to whom these experiences belong? China's contribution to world Christianity needs two hands to carry it, one her own child's, one the hand that natually clasps Western brotherhood in its own because it was born in that family."

As Chinese Christians Think

While missionaries are thinking in such terms, the Chinese Christian leaders are expressing similar thoughts. One of them, writing in Chinese, speaks of the need for direct service by missionaries, but "even more important, for indirect attention, counsel and help." Another writes that the really difficult problem is how to secure team work in getting over the racial differences and other things, like the way money is secured.

The demand for true friendship breaks out in an appeal to the "older missionaries" in China to "look after the intellectual and spiritual growth of the Chinese leaders, and help with sympathy."

The rock bottom of obvious, but often neglected, fact is voiced in a thoughful letter which closes by saying,

"It seems to me that looking toward the future we would benefit by thinking of the missionary's function in terms of a spiritual or religious contribution."

VI. THE SUCCESSFUL MISSIONARY'S FUTURE

Future of Missionary

I cannot close this paper without mentioning the problem of the successful missionary's future. Success means making oneself unnecessary in the immediate field where success has been achieved. It is no fanciful danger that the best type of our missionaries may eliminate themselves by training able Chinese successors and then resigning in their favor. No one would regret this if the usefulness of such missionaries in China were at an end; but the presumption is that such success has fitted the missionary for a still more valuable

term of service in a new relationship. It used to be said quite truly by thoughtful Chinese that the missions seemed not to know how to retain the services of their best workers. This is still a great danger, and is costing the Church dearly. A similar danger now threatens from the other direction, namely, that the Chinese Church should not know how to retain the services of the best missionaries. This problem is one for friendly counsel between the Chinese leaders and the missionaries, acting as equally responsible members of this Chinese Church. Like every other serious problem, it can be most successfully dealt with in the atmosphere of Christian brotherliness and friendship within the Beloved Community of the Church.

CHAPTER XVIII

MISSIONARY WORK AS SEEN AT THE INSTITUTE OF PACIFIC RELATIONS

E. J. Stuckey

Differing Viewpoints

The Institute of Pacific Relations was called to discuss some of the problems of international importance which are beginning to cause serious unrest in the Pacific basin, and are productive of friction between the different nations of this area.

As these questions were discussed and the ramifications traced back to essential causes, it became increasingly evident that the fundamental difficulty usually lies in the differing standpoints of East and West.

Just before the regular sessions of the Institute were convened, Professor Anesaki, Professor of Religions at Tokio University, passed through Honolulu on his way back to Japan from America. An hour at midday was allotted to him for an address to the members of the Institute, and he took as his subject this fundamental difference of standpoint of East and West. While the East sets as its ideal the search after contentment and harmony in all the relationships of life, the West seems to them to have taken as its gods activity, efficiency, "progress" and speed. Professor Anesaki remarked, "Yes, speed. But do you know whither you are going? Real progress is good; 'progress' has We do not. supplied us with telephones, motor-cars and bombs."

Weakened
Western
Prestige
The Orientals confessed with sadness that
in the Great War the West had lost prestige
throughout the East to an immeasurable
extent. Up to that time they had more or
less idealised the West and had sought to follow its spirit
and methods. But the sight of the white races of the world
tearing one another to pieces with every imaginable ferocity

and hatred, seemed to them to be the complete negation of the ideals which they had attributed to us, and they are turning back to their own ancient cultures and civilizations to find a more worthy interpretation of the destiny of mankind.

Yet behind all this disillusionment there is the conviction that the East and West are irrevocably bound together, and that the East needs the choicest spirits of our civilization to act as interpreters to them of the culture of the West. The Oriental groups at Honolulu were agreed, that missionaries have an idealistic basis for their message, and that they are best qualified to act as interpreters of the West to the East.

Oriental
Frankness

To me one of the amazing features of the Institute at Honolulu was the extreme frankness of the Oriental groups on every subject touching their relations with other peoples. In the sessions which were devoted to "The Missionary as an Interpreter between Peoples," they spoke with a directness that I have never heard approached in all my twenty years in the East.

One and all expressed themselves in the warmest appreciation of the personal life, the social life and the home life of the missionaries, as a very great contribution to the life of their own people. A leading Buddhist voiced his admiration of the earnestness and keenness of Christian missionaries in contrast with the laziness of the Buddhist priests. A Korean maintained that with all their defects, missionaries were by far the best interpreters between peoples of differing cultures.

Limitations of Missionaries

But they were equally outspoken on the limitations from which missionaries suffer. A Chinese Christian leader stressed the following points:—

- 1. An inadequate knowledge of the native language, which makes it impossible for many to communicate their ideas in any acceptable fashion.
- 2. The inability of many missionaries to divest themselves of the feeling of national superiority, which

colours all their actions and attitudes of mind, and effectually prevents any really sympathetic approach to the people.

- 3. The exclusive living of missionaries in missionary compounds, which precludes real intimacy with the people.
- 4. The failure of many missionaries to take a comprehensive view of the task of the Christian Church. Too often emphasis is laid on the importance of work in the cities, while the great problem of the rural population is neglected.
- 5. Few missionaries can effectively communicate their philosophy of life to others. Indeed many do not seem at all clear in their own minds what message they have to offer.

A Japanese woman, a leader in social work, declared that in her opinion many missionaries were wasting their time. Their eyes were fixed so persistently on the statistics of church membership that emphasis was laid on numbers rather than on quality. She felt that too much importance was attached to Western customs and observances, and that sufficient time was not taken by missionaries to understand and appreciate the good points in the customs of the people. She admitted that missionaries had done a great service in teaching better standards of living to the Japanese, but claimed that too often the comfort of missionary houses was pushed to the point of unnecessary luxury.

Several speakers deplored the tendency of missionaries to glorify Western civilization, as if all white people were Christian, and the consequent disillusionment which met Orientals on their visits to America and Europe. They also resented the tendency of missionaries on furlough to magnify the darker features of the social life of the Eastern peoples, in order to emphasize their appeal for increased support of mission work; they pleaded for a sympathetic and balanced presentation of the strong as well as the weak points of their civilization,

Inexperienced Missionaries A leader of the Japanese Christian Church spoke of the unfortunate impression often produced by missionaries who were sent abroad when they were young and inexperienced even in the essentials of their own national culture. He emphasized the fact that Japan does not want the ordinary man from abroad, but only the men and women who have some distinctive contribution to make. He added, "On the other hand, some of the specialists who are sent to us, are lacking in the vital element of spirituality."

The Chinese leader in the debate confessed that he used often to wonder whether the time of missionary usefulness in China had not passed. But he gave as his more mature judgment that the missionary is still needed as the interpreter of the West to the East. He also added his testimony to the power of a devoted spiritual life by telling how the inspiration which sent himself and others of his classmates into active Christian service came from a teacher who spent only two years in China before being invalided home. He remarked, "That man accomplished more in two years than most achieve in a long lifetime."

The dominant note of the debate was that the modern missionary must be the best product of our Western civilization, with some distinctive contribution to make, a wide sympathy and a genuine humility added to a vital spiritual experience.

CHAPTER XIX

THE RELATION OF MISSION AND CHURCH

E. C. Lobenstone

Action of "Mott", Conference
Conference

"This Conference is of the opinion that the consummation of the missionary task is the establishment of a self-governing, self-propagating and self-supporting Church. That Church should have full freedom in the development of its spiritual life; it should have ecclesiastical autonomy. Neither the Chinese Christians nor the foreign missionaries can be satisfied with anything less than this.

"The administration of the whole Christian enterprise, including all those forms which are supported from within and without China, should pass as rapidly as possible to the Church in China.

"The 'Mission' has been a useful unit of Christian work. But the period of its earlier large responsibility is closing. The time schedule for the disappearance of its authority will vary by areas and ecclesiastical organizations. But the authority of the Mission as an organization of foreigners should now much more rapidly disappear from the Christian enterprise in China."

This statement is significant as expressing the considered opinion of a group of over sixty prominent Christian workers both Chinese and foreign, including the members of the Executive Committee of the National Christian Council, who met to confer with Dr. John R. Mott as Chairman of the International Missionary Council regarding some of the most important matters affecting the progress of Christianity in China to-day. There is nothing new in the opening sentence. That might have been uttered by most missionaries at any time during the past fifty years. What is new is the note of urgency in speaking of the need of

full ecclesiastical autonomy for Chinese Christians, and the expression of the conviction that the authority of the missions as organizations of foreigners is drawing to a close, and that the missions should make way as rapidly as possible for the Chinese churches.

Such a statement could hardly have been Rate of made by a conference such as this even a few Progress years ago. It was impossible to prevent its being made after the events of 1925, so deeply have these events stirred the hearts of Chinese Christians, making them feel as never before the utter necessity of dissociating the Christian Movement as far as possible from foreign control, if Christianity is to be saved in China at That conditions vary widely in different missions and sections of China is clearly recognized. It is to be expected, therefore, that some missions will make more rapid progress than others in losing their identity in the life of the Church they have been instrumental in bringing into being.

Gathering of Converts

There are in general four stages through which churches pass in their relation to the missions. During the first period, converts of the Christian faith are being gathered together in little groups which are related to one another in some form of church organization, commonly that of the church to which the mission belongs. In this period responsibility for the work rests entirely with the mission.

Coöperation

There follows a period of coöperation between church and mission, during which the church is developing its leadership and its self-consciousness and is given control of certain aspects of the work, generally those that relate to evangelism and the pastoral oversight of Christians. During this period other aspects of the work remain completely under the control of the mission. This is thus a period of dual control and of divided responsibility between church and mission.

Self-government In the third stage, the church has reached a larger degree of self-government, or even complete administrative autonomy in so far

as that is attainable, while still remaining in a measure dependent on Christians in other lands for financial help and for missionary assistance.

Complete Independence
In the fourth and final stage the church is entirely independent of foreign help of any kind, except such as is common between fully autonomous churches of different lands.

There are few churches, if any, in China Independent which may be said to have reached the final Churches stage except in the matter of financial and administrative independence. There are several groups of independent churches. Some of these have developed as a result of a healthy movement for self-government and self-support. Others have been the result of misunderstandings with the missions. It would appear that few of these independent churches have had strength enough, as vet, to make any marked contribution to Christian thought and practice, and to reach out in an aggressive evangelism beyond their own local communities. They are still dependent for their leadership upon the graduates of the mission-supported and controlled theological colleges and have not, with a few notable exceptions, attracted to their pulpits men who have been able to make any original contribution to the religious life of China.

MISSIONS IN THIRD STAGE

United Church of Kwangtung Past year in the relation of mission and church in China was the issuing by the Executive Committee of the Kwangtung Divisional Council (Synod)* of the Church of Christ in China of an appeal to the seven missions which are cooperating in that Church, urging them to recognize the "spiritual sovereignty and ecclesiastical autonomy" of the Church. The executive body of the Church on December 16, 1925 stated: "That in our judgement the time has come for the realization of the complete autonomy of the Chinese Church," By the

^{*}See Appendix I.

autonomy of the Church was meant freedom from outside control—such direction of the activities of the Church and of the work connected with it, as to make them an expression of its own thought and purpose.

Having reached this decision two lines of Administrative action seemed open to the Church. The first Independence was "complete independence." "It was possible to form an autonomous church out of the congregations able to maintain financial independence. This would, however, have meant separation from the large number of congregations and institutions receiving foreign aid and under foreign control." A second way that seemed open to the Church was that suggested by the various proposals that had been submitted to her by mission representatives. In them it had been intimated that the mission boards might be willing to give over to the Church such administration of the work maintained by them as is now exercised by the local mission organizations. The receiving of aid from foreign boards would not, it was thought, militate against the real autonomy sought if it did not carry with it foreign control. "The whole Christian Movement with every phase of Christian work might then be held together and directed by an autonomous Chinese Church."

Chinese Church Church was accompanied by the suggestions worked out by a committee of eleven, six of whom were missionaries, suggesting methods by which all the work now carried on by the seven cooperating missions might most easily be transerred to the control of the Church. It is hoped in this way "to conserve every interest and to place the work on a permanent basis with the least possible disturbance in the transfer period." The plan contemplates:

Missionaries

(1) The bringing under the direction of the Church all the staffs of the seven cooperating missions. Missionaries are to receive their appointments from the Chinese Church and to be responsible to it for the performance of the work assigned to them. Present assignments are to continue until the next furlough except as

circumstances make changes desirable. The time of leaving for furlough is recognized as the natural time for considering the missionary's future work. "Appointments will be made by the Executive Committee upon recommendation of a Personnel Committee and shall be subject to the consent of the individual concerned."

Requests for new missionaries are to be made, as needed, by the Divisional Council direct to the Boards. It is stated that "the Council will naturally desire to consult on all matters related to a given Board with the representatives of that Board in the field. But the Council feels that it can give no formal recognition to the mission organization as such." That there is continued need of foreign missionaries is definitely recognized. It is even regarded as desirable that the "normal increase" should be continued for a period of ten years.

"The Council feels that it can take over responsibility for the work only on condition that the mission boards are willing to continue their contributions for the work for a certain number of years." Requests will, therefore, be made for a continuance of these, while at the same time the Church will undertake to increase contributions in China. The hope is expressed that present grants from abroad will not be decreased for a period of five years, and that thereafter should a decrease prove necessary it will be made gradually.

- (2) The missions are to be asked to loan all mission property free of rent until some more permanent arrangement can be arrived at. Formal loan agreements are suggested in order to avoid future misunderstanding.
- (3) Administration of all church work will be entrusted to three church boards, each to be in general charge of one department of work—evangelistic, educational, medical.

Making Church Indigenous

It is felt that this plan has the following advantages: it recognizes the church as the channel through which the work is to be carried on; it will remove the stigma that the Christian

Church in China is a foreign controlled church; it will unify the work of the church and include both independent churches and those in direct relation with the missions; it should render more efficient the service of the missionaries and enable funds contributed to be more efficiently used since they will be administered by one body; it will help to make the church more truly indigenous and to bind together Christian Chinese all over the world for the furtherance of the church's task.

Since the above proposals were drafted by a joint committee of missionaries and Chinese, the Church is assured in advance of a most sympathetic consideration thereof by the missionaries.

United

The United Brethren Mission, which is

cooperating in the United church, in its annual Brethren meeting in 1924, resolved "That as a mis-Mission sion and as missionaries we seek to be courageously progressive in devolving responsibility upon the Chinese in the administration of church, school and medical work. And that we resolve to make every new enterprise upon which we may enter henceforth a distinctively Chinese enterprise from the ground up." In January 1926 the same mission in its annual meeting unanimously approved of the plan submitted by the Executive Committee of the Kwangtung Divisional Council in the following words: "We approve the proposed plan already adopted by the Executive Committee of the Kwangtung Divisional Council for the transfer of administrative functions from the missions to the Chinese Church. In thus approving of the proposed plan, we are simply bringing our policy up to date and into conformity with the present situation in so far as recent developments make it different from what it was a year ago . . . In approving the plan, we wish it to be understood also that our action is dictated by our desire to be loyal to the best principles of missionary statesmanship and of the science of missions, rather than by any constraint imposed upon us from without by the recent crisis. We are grateful for, and in entire sympathy with, the growing and wholesome church consciousness

within the Chinese Church as indicated in the desire of the Chinese Christian leaders for autonomy and for the exercise of self-direction in spiritual matters."

The New Zealand Presbyterian Mission, the Mission Actions London Missionary Society and the United Church of Canada (formerly Canadian Presbyterian Mission) have adopted the resolutions of the Kwangtung Divisional Council with slight reservations. The mission of the American Board in Kwangtung had already been absorbed by the Church. This leaves the Northern Presbyterian Mission as the only one of the cooperating missions that has not yet acted upon the recommendations of the Divisional Council. Action will be taken in the autumn in connection with the "Evaluation Conferences" to be held during the visit of a deputation from the Board in New York. This development in Kwangtung is significant as it is the most clear-cut and far-reaching proposal of its kind that has thus far been made to any group of missions in China. It is the first large body of Christians that is trying to enter upon the third stage in the development of autonomous Chinese churches.

The National Committee of the Y. M. C. A. Y. M. C. A. Six years ago at the 25th anniversary of the founding of the Y. M. C. A. in China, the step was taken of appointing only Chinese members on the National Committee, the body responsible for the association movement in China. During the intervening years the International Committee of the Y. M. C. A., New York, which is cooperating with the Association movement in China by maintaining a staff of foreign secretaries and by financial grants, has been represented in China by one of its secretaries, who under the title of "Senior Secretary" was directly responsible to the New York committee. All matters affecting the foreign staff and property for which funds were contributed from abroad came under his supervision. Beginning, however, with January 1, 1926. the office of Senior Secretary was abolished and the foreign staff came under the full control of the Chinese organization.

MISSIONS STILL IN THE FIRST PERIOD

A considerable number of missions, some Missions in of them bodies which have been operating First Stage for many years in China, may be regarded as still in the first stage of their development if the ultimate aim of missions is the founding of self-governing, self-supporting and self-propagating churches. Some of these missions conceive of their task as one of evangelization only, with little or no responsibility for the development of such churches. It is but natural, therefore, that their missionaries regard themselves as alone responsible for the work in which they are engaged. They are little concerned with the development of autonomous Chinese church bodies. Indeed, some even look with concern at any expression of opinion that differs from those which are held in their "home" churches, and would regard as something less than success the development of a Chinese leadership which is independent. free and untrammeled in its expression of its own views. The work they are carrying on is mission-centered and is likely to continue to be so.

There are others which must still be classified in this group but for a different reason, namely, that there has not yet been time enough, since they were founded, to train the necessary leadership to make much progress in the development of an autonomous Chinese Church possible.

MISSIONS IN THE SECOND STAGE

Missions in Second Stage

Most of the missions are somewhere between these two groups, in what has been called above the second stage of development. This is frankly a transition period and one during which there is dual control. Missions in this group are traveling toward their goal by somewhat different roads. It would probably be more accurate to say goals rather than goal, for they are not all agreed that the goal of complete autonomy, including full freedom in matters affecting faith and order, is desirable. Some apparently desire to

mould the churches they have founded into forms of thought and organizations already familiar to themselves, and regarding the adequacy of which to meet the needs of the peoples of all lands and at all stages of their development, they seem to have no serious doubts.

Others are quite prepared to leave the future entirely in the hands of the Chinese Christians, under the guidance of the Holy Spirit, to develop along such lines as they shall deem wise without any limitations to their freedom.

Definite progress is being made in most of the missions in this group looking to a larger sharing of responsibility with the Chinese churches.

Anglican In regard to the Church Missionary Society,
Group Bishop Molony writes:

"The C. M. S. Missions in China have for many years been working towards the ideal of an autonomous Chinese Church, and are now rapidly devolving the responsibility for various parts of the work on the Chinese Church organization which has been created.

"In each of the five C. M. S. Missions in China, Chekiang (commenced 1848), Fukien (1850), South China (1862), Western China (1892), and Kwangsi and Hunan (1899), there are Diocesan Synods, and they are largely Chinese in their membership. These Synods appoint boards or committees with executive authority over certain classes of work.

"For the most part the pastoral care of the Christian community has passed from the missions to the Church; the missions now only have control of congregations in new or backward areas, and are constantly passing over such congregations to the Church as they become strong enough to be a benefit to the Chinese Church. Pastors are appointed by church and not by mission authority, and are supported by their own people, generally by a grant in aid from the foreign board which diminishes 5% each year. Many pastorates have become completely independent, and strong town pastorates help the weaker rural ones.

- "In several dioceses the Evangelistic and Primary School work has been handed over to the Church, and is administered by a board appointed by the Synod, the mission board giving an annual block grant, either fixed for a period of years, or upon an annual estimate provided by the evangelistic board of the Synod and approved and sent home by the mission conference. In the diocese of Fukien, where the Chinese Church is strongest, the transfer took place some years ago and has evoked much Chinese liberality in bearing the burden of expanding work. In Chekiang the transfer has been made from January 1, 1926.
- "Women's work has similarly been transferred in Fukien. In Chekiang it is still controlled by the Mission Conference.
- "Educational work in the Higher Institutions is in process of transfer to Boards, especially constituted for each large institution. Trinity College, Foochow, has established a Board of Chinese Directors. Trinity Middle School, Ningpo, is under the management of a board of three foreigners and three Chinese directors, subject to the authority of the mission conference. It has a Chinese principal and a foreign vice-principal. The present writer has no information regarding important educational institutions in the other dioceses.
- "Medical work is still under mission control, and it is doubtful whether the Chinese Church will be able to bear the burden of controlling this department of work. We have, however, a number of qualified Chinese doctors who work with the foreign staff, and in two cases are in complete control of mission hospitals.
- "Property. It is the policy in C. M. S. Missions to let all property needed for the worship of Chinese congregations and the residence of the Chinese pastors belong to the Chinese church from the first. Such properties as belong to the mission are being transferred to the church. Primary school property will follow shortly.

"Our general policy is one of steady advance in the matter of transfer, and our Chinese leaders are developing a strong feeling of responsibility and administrative power. All we desire is a period of quiet work wherein the spiritual vigor of the Church may be developed, so as healthily to support the material and administrative burdens being placed upon the Chinese Church."

In speaking of the advance made in Fukien Diocese, Bishop Hind says, "The missionary conference has steadily decreased in influence, Chinese contributions have steadily risen in amount, the sense of responsibility has been greatly stimulated and the 'anomaly of dual control' has been removed—with the exception of the foreign bishop."

The American Baptist Foreign Missionary Baptist Group Society has recently put itself on record as "believing that the administration of Christian work, including the work of the organized missions from America, should be transferred to the indigenous church as rapidly as it is prepared to accept and able to discharge the obligation so incurred. To this end missionaries are urged to welcome and to do their utmost to forward the development of native initiative and responsibility." It feels that the immediate, wholesale transfer of the work is, however, not generally desirable and practicable; and in the meantime the mission is working through committees or boards on which both mission and church are represented, representatives of the church being greatly in the majority. With a view to securing larger liberty for the Chinese Church to shape the future policy of the work, arrangements are being made to have appropriations to the field made in gross, leaving to the administrative body in China the determination of the proportion of the funds from abroad to be used for different phases of the work. The more adequate support of welltrained Chinese and greater freedom to replace missionaries by them has been kept in mind in this new departure.

Congregational Group

The American Board Mission in North China has for the past twelve years been seeking to develop a fully autonomous Chinese body. In doing so it has followed a plan which closely

resembles but does not exactly parallel the Methodist conference. The mission as a working organization ceased to exist in 1914. It passed over all its functions to the North China Kung Li Hui, a combination of mission and church. This North China Kung Li Hui is organized through a series of "local associations," "district associations," and a "council." The district associations are elected by the local associations, and they in turn elect the council. All departments of mission work without exception were given over into control of the North China Kung Li Hui from the time it was instituted, as were also all mission funds, other than salaries and furlough expenses of missionaries. The local associations were at first composed of all Chinese ordained pastors, preachers, teachers, doctors of a certain standing and of all missionaries who had passed two years of language study. It was found, however, that this tended to give too large an ex-officio representation of employed workers to the local associations with a tendency to limit their independence in judgment. Steps have recently been taken to reconstruct these associations, so as to do away entirely with ex-officio membership. This will place the election of all members of the local association in the hands of the local congregation and would seem to give to it full autonomy.

The Lutheran Church of China held its first Lutheran Group General Assembly in the summer of 1920 at The constituent missions which united in Chikungshan. forming this church were the Lutheran United Mission, the Norwegian Missionary Society, the Finnish Missionary Society, the Augustana Synod Mission and the Church of Sweden Mission. Eight other Lutheran Missions were also represented in the meeting. This Chung Hwa Sin I Chiao Hwei is a self-governing Chinese church. Every action is decided by majority vote except questions of confession which the constitution declares "shall be unalterable." Missionaries are members of the local congregation and are represented in the district councils, the synods and the General Assembly. According to the different constitutions of the several synods, all church work may be under the direct control of the Chinese Church if the Chinese

leaders and the Chinese church members so desire. In the district of Hunan most of the primary school work is controlled by the Chinese church leaders, and the educational policy of the church as a whole is determined by the educational board, most of whose members are Chinese. Plans are now under way for the development of boards of directors for hospitals, middle and normal schools. Rev. J. A. O. Gotteberg writes: "We are more eager to hand over to the church responsibilities than the church is ready to take over."

The Methodist missionary societies have no Methodist missions in the strict sense. Their "con-Group ferences" are a combination of mission and church and have proved a very useful method of steady, gradual development of Chinese leadership in the administration of church matters. There are differences between the episcopally organized churches and those which do not have bishops. It would also appear that the churches established by American missions are more closely related to their general conventions in the West than is true in the case of those established by British missionary societies. Since the development of the Eastern Asia Central Conference a greater degree of autonomy has been secured by the Methodist churches connected with the American Methodist Church, North, Additional powers have been given to this Conference by each successive general conference. In this church the finance committees of each conference are now appointed by the Conference itself and have full control of all funds from abroad apart from missionary salaries, etc.

The Southern Methodist Mission has developed along lines very similar to those of the northern church. At a recent meeting of the Methodist Episcopal Church, South, it was resolved "That we, the members of the China Mission, Methodist Episcopal Church South, reaffirm the purpose with which our predecessors inaugurated the work of which we have become a part, namely, to plant the Christian Church in this land. We rejoice in every step toward the realization of that purpose, and we hereby assure our Chinese colleagues that, while we recognize that

the initiative belongs to them, we are ready to coöperate with them whenever they feel that the time is ripe for the organization of an autonomous Christian Church in China."

From the beginning of its work the Presby-Presbyterian terian missions have proceeded on the principle Group of the complete autonomy of the Chinese presbyteries and synods. In most cases ordained missionaries have been full members of the presbyteries, but in the nature of the case have been far outnumbered by their Chinese fellow presbyters. The presbytery has from the beginning had the full control of the pastoral and evangelistic work within its boundaries. In addition, the work of elementary education has either been in its control or under joint committees of the presbytery and the mission. In recent years there has been a tendency in certain Presbyterian missions to enlarge the functions of these joint committees by including secondary as well as elementary education. This is a somewhat different development from that of the United Church in South China. The decision of a large proportion of the presbyteries to join with Congregational and Reformed churches in forming the Church of Christ in China is likely to strengthen the presbytery and the synod and, as in Kwangtung, to bring under the control of the synod and presbytery matters now being dealt with either by these joint committees of mission and church, or by the mission alone. In fact, the Hainan Mission (Northern Presbyterian) has recently agreed to the appointment by presbytery of an administrative board of six Chinese men and women and five foreign men and women to take complete charge of pastoral, evangelistic and elementary work and to administer all funds for the purpose.

The above may serve as typical of the developments now taking place and of the relationship existing between a large number of churches and missions.

GENERAL REMARKS

Mission Temporary 1. The past years have seen a steadily growing recognition on the part of many missionaries of the essentially temporary

character of the mission and of the necessity of greatly strengthening the Chinese Church body. With this end in view attention is being increasingly given to strengthening the ecclesiastical organizations the missions have created. The continuance of strong mission bodies to function side by side with the churches and more or less independently of them is coming to be regarded as greatly retarding the growth of the Church. All experiments that are being made by mission bodies in ceasing to function as separate administrative units, and in placing themselves under the control of the Chinese Church, are being watched with growing interest. It would appear from present-day tendencies that the time is fast approaching when a mission that is not able, after a reasonable period of time, to make its contribution by operating through the Chinese Christian community it has brought into existence, is not developing along sound lines.

That this fact is recognized is evidenced by the progress being made in many quarters Function of Chinese Church to enlarge the functions and authority of the Chinese Church bodies by bringing directly under their control elementary and, in many cases, secondary education in addition to pastoral and evangelistic work. and by relating more closely to the churches than before the entire work of the missions. The delay in bringing the institutional work of the mission into closer relation to the church bodies has been due both to a lack of expressed desire for such control by the church authorities on the one hand, and by a desire not to lay upon the church burdens heavier than she is able to carry. It is now, however, no longer possible to delay the serious consideration of these As a result of the events of recent years Chinese Christians are manifesting a much greater interest in the educational work of the missions than ever before. The nationalistic and anti-Christian movements on the one hand, and the recent regulations of the Board of Education in Peking on the other, have led to the appointment, in many cases for the first time, of field boards of control for middle schools and to the enlarging of the Chinese membership on college boards.

Mission Hospitals

3. Less progress has been made in relating mission hospitals to the Chinese Christian constituency Yet here also matters are not at a standstill. Definite resolutions on the best ways of linking these institutions more closely to the Chinese community are to be proposed for adoption by the China Medical Association at its biennial meeting in Peking in September of this year. The dropping two years ago of the word "Missionary" from the official title of the China Medical Missionary Association is in line with the trend of the times.

Foreign
Contributions

4. There is a noticeable tendency to seek for more Chinese guidance in the use made of contributions from abroad, exclusive of missionaries, missionary salaries, furlough expenses, etc. Even these latter are in fact being included in all missions where Chinese advice is being sought as to the number, qualification and location of missionaries and as to the desirability or otherwise of their return to the field after furlough.

In some of the older societies all money for the ordinary work of the Church is already under the control of predominantly Chinese committees elected by the church and not by the mission authorities. Proposals of the Kwangtung Divisional Council of the Church of Christ in China contemplate full control by the church in this matter.

Missionaries and Church

5. What effect the bringing of all missionaries (not merely clerical missionaries) under the control of the Chinese church bodies will have, it is impossible to predict. The most immediate result of such proposals is to introduce into missionary ranks a large degree of uncertainty as to their future work, involving in the case of many of those who are most sympathetic to Chinese aspirations uncertainty as to whether they can help most by remaining in China, or by withdrawing altogether.

Future of Missionaries It seems clear, however, that Chinese opinion is strongly in favor of the continued service of missionaries, provided they are

prepared to work under the new conditions. The conference on the Church in China To-day* stated: "This Conference holds that Christian workers from the West still have a large place in China. It would ask that the boards continue to maintain such missionary forces as are desired by the Chinese churches."

Another important aspect of the situation is the large proportion of women in the Women Missionaries missionary body. Women have as vet found little or no place in the ecclesiastical organizations of most churches. It is interesting to note that Chinese have in not a few cases appointed women to church offices. Both the Diocese of Fukien of the Chung Hwa Sheng Kung Kui and the (Presbyterian) Synod of Manchuria have brought women into the official governing bodies of the Church, and there are doubtless others that have done the same. Should this become a common practice in the Chinese churches of the future, it may have far-reaching effects upon the future of church life, introducing in official councils of the church a new lay element.

A further important aspect of the situation Home Support is the effect a movement in this general direcof Missions tion will have upon continued giving to missions. An analysis of the expenditures of one of the largest American missionary societies in China shows that 71% of its expenditures for work in China goes toward the expenses of maintaining its foreign staff, and only 29% toward all other current work (new property not included). Any considerable increase in the proportion of money transferred to the latter class at the expense of the former, however desirable, is likely to result in a decrease in the total amount of money available for China, unless such shifting in emphasis is accompanied by education of the West as to the reasons for such change and the need of continued foreign financial support,†

^{*}Shanghai, January, 1926.

^{†(}For fuller information see Conference on the Church in China To-day, Section IV, I. B.)

Ecclesiastical Machinery Foreign 6. Any study of the constitutions of the different "Chinese" churches (e.g. Chung Hwa Sheng Kung Hui, Chang Lao Hwei, Chung Hwa Sin I Chiao Hwei, Mei I Mei Hwei, etc.

and even the Chung Hwa Chi Tuh Chiao Hwei) cannot but leave one with the feeling of the essentially foreign character of the ecclesiastical machinery the missions have created, and which many are sincerely convinced they must seek to perpetuate in loyalty to their own religious conceptions and to the churches that have sent them forth. It is, therefore, not strange that Chinese Christians feel for the most part little enthusiasm for institutional Christianity as it exists to-day in China. There is little or no hope of the Christian Church making her fullest contribution to the life of this great people till Chinese church bodies are free to determine their own future development.

CHAPTER XX

CRITICAL MOMENTS IN THE HISTORY OF CHRISTIANITY IN CHINA*

H. F. MacNair

Motives Religious motives have played as great a part in the exchange of culture and the introduction of new ideas into the East as they have in Europe and the Western world. The cultural effect upon China of the spread of Buddhism, Mohammedanism and Christianity during the past two thousand years can scarcely be over-estimated and they have not been as yet by any means completely evaluated.

Two of the Christian Apostles - Thomas Early and Bartholemew — are claimed by tradition Missionaries to have preached the Gospel in India and China. The Chaldean breviary of the Malabar Church declares, "By St. Thomas were the Chinese and the Ethiopians converted to the truth. . . . By St. Thomas hath the Kingdom of Heaven taken unto itself wings and passed even unto China." Arnobius, a Christian writer of the third century, mentions the Seres along with the Medes and Persians as among the "races and nations, the most difficult in their manners", whose "flame of human passions" had been subdued by the teachings of References to the early spread of this Christianity. religion are not definite enough, however, to warrant any belief that it spread in China before the seventh century.

Nestorian Tablet

Tablet

The discovery in the year 1625 of the Nestorian Tablet near the city of Sian-fu in Shensi brought to light the first positive proof of the comparatively early introduction of Christianity into

^{*}A Paper read Before the Shanghai Missionary Association November 3, 1925.

China which occurred in the early T'ang period. The inscription on the Tablet mentioned the arrival in the year 635, during the reign of the emperor T'ai Tsung, of the Monk A-lo-pen, who, by imperial permission, began the preaching of the Gospel. Almost thirteen hundred years have passed since the undoubted introduction of Christianity into this country. It is clear that during this time there must have been not a few of those moments which Shakespeare describes in his famous lines in Julius Caesar:

"There is a tide in the affairs of men,

Which, taken at the flood, leads on to fortune;

Omitted, all the voyage of their life

Is bound in shallows and in miseries."

To certain of these our attention may well be directed in times like the present.

I.

The history of Christianity in China falls naturally into four periods, viz., the Assyrian Nestorian opening in the seventh century; the Catholic Franciscan, and neo-Assyrian, opening in the thirteenth century; the Catholic Jesuit, opening in the sixteenth century; and the modern Catholic and Protestant, opening in the nineteenth century. The Seventh, the Thirteenth, the Sixteenth, and the Nineteenth centuries are then the periods of great beginnings as far as Christianity in China is concerned. Each of these periods is worthy of careful study.

T'ang Period The T'ang period, particularly that part of it in which Assyrian Christianity entered China, is one of the most glorious not alone in the history of China, but even of the world. Europe was at that time in the middle of an age fittingly described as Dark—following the collapse of the Western Roman empire and preceding the development of the Holy Roman Empire founded by Charlemagne. The Neo-Persian empire, the chief seat of the Assyrian Christians, was being attacked and conquered by the Mohammedans; in the very year in which the first Assyrian Christians reached Ch'ang-an, the

T'ang capital, the followers of Islam administered a crushing defeat to the Neo-Persians. In China there was internal peace, strength, wealth, and culture. To be sure T'ai Tsung (627-650), the second T'ang ruler, who was on the throne at the time of A-lo-pen's arrival, had purchased peaceful accession by the murder of his two brothers who had been plotting to murder him. In the reign of his father, Tai Tsu, the founder of the dynasty, it had been necessary, in order to maintain peace, to cement with gold an alliance with the Turks, but in T'ai Tsung's reign the Turks were weakened by internal division, and the T'ang emperor had been able to retake most of China's earlier possessions in Central Asia. In the days of T'ai Tsung and A-lo-pen the boundaries of Persia and China were coterminous, and China's generals were pressing toward the Caspian Sea. The court at Ch'ang-an was the goal of many embassies: a Mohammedan mission arrived in 628seven years before that of the Assyrian Christians. The Manicheans came also with their Astronomical works. 635 appeared the Christians, and from time to time other missions from Nepal, Magadha, and even from distant Constantinople. As one writer has remarked, "The moment was indeed an auspicious one for the introduction of the Christian Gospel." That the moment was auspicious is witnessed by the Nestorian monument itself; this famous tablet was unearthed near Sian-fu — the old Ch'ang-an in 1625, after lying in the ground for presumably some seven hundred and eighty years. The inscription reads in part: "And behold there was a highly virtuous man named A-lo-pen in the Kingdom of Ta-Ch'in. Auguring (of the Sage, i.e. Emperor) from the azure sky, he decided to carry the true Sutras (of the True Way) with him, and observing the course of the winds, he made his way (to China) through difficulties and perils. Thus in the Ninth year of the period named Cheng-kuan A. D. 635 he arrived at Ch'ang-an. The Emperor despatched his Minister, Duke Fang Hsuan-ling, with a guard of honour, to the western suburb to meet the visitor and conduct him to the Palace. The Sutras (Scriptures) were translated in the Imperial Library. (His Majesty) investigated 'The

Way' in his own Forbidden apartments, and being deeply convinced of its correctness and truth, he gave special orders for its propagation." The evidence of this inscription is confirmed by a second document, a small roll of paper found by M. Paul Pelliot in the year 1908, in a cave near Tun-Huang. This reads in part: "I carefully note with regard to the complete list of religious books that the whole number of books of the Mother Church of Syria is 530, all written in Sanskrit on patra leaves. In the ninth Cheng-kuan year (A. D. 635), in the reign of the Emperor T'ai Tsung of the T'ang dynasty, the Western monk of great virtue, A-lo-pen, reached Chung Hsia (China) and presented a petition to the Emperor in his native language. Fang Hsuan-ling and Wei Cheng interpreted the petition. Afterwards, by Imperial order. the monk of great virtue, Ching-ching, of our Church, obtained the above thirty works.†

It is clear from these statements that the first period of the propagation of the Gospel in China was not a difficult one for these Christian missionaries from Western Asia. The historic tablet was erected in the year 781. On this it was stated that "the great emperor Kao Tsung (650-683)... (had) caused monasteries of the Luminous Religion to be founded in every prefecture. Accordingly, he honoured A-lo-pen by conferring on him the office of the Great Patron and Spiritual Lord of the Empire. The Law (of the Luminous Religion) spread throughout the ten provinces, and the empire enjoyed great peace and concord. Monasteries were built in many cities, whilst every family enjoyed the great blessings (of Salvation).‡

Assyrian Christianity Fails There came a tide, however, in the affairs of the Assyrian Christians in China which they unhappily, to use the phraseology of Shakespeare, "omitted," with the result that

^{*}P. Y. Saeki, The Nestorian Monument in China (London, 1915), p. 165.

[†]Quoted by A. C. Moule, The Failure of Early Christian Missions to China, The East and The West, Vol. 12 (1914), p. 387.

[‡]Saeki, op. cit. p. 167.

"all the voyage of their life was bound in shallows and in miseries." The precise time of this is not, and probably never will be, known - nor whether the error of the T'ang Christians was of a positive or a negative sort, that is to say whether the fault, for fault there certainly was, consisted in a failure on their part to do what they ought to have done, or in doing what they ought not to have done. Suffice it to say that the Sun of Assyrian Christianity after a brilliant rising in the seventh century disappeared in the ninth century in a cloud so dense that no traces of Christianity as such are to be found in China during the tenth and eleventh centuries. The conclusion of any meteoric career, be it of an individual or of an institution, must ever be of intense interest. Men ask the reason of failure following close on conspicuous success; so it is in the case of the collapse and disappearance of Assyrian Christianity in China under the T'ang dynasty.

Many reasons have been advanced, but none that is entirely satisfactory. The Japanese T'ang Christian scholar, Saeki, describes these missionaries as standing "before the Emperors of China as the Apostles stood before the Roman governors, whilst the Nestorians, like the Hebrew prophet, Daniel, and the monks of the West in the sub-apostolic age, were the trusted advisers of the Chinese and possibly Japanese Sovereigns!" * Such being the case, why did not Chritianity survive in China, as it did under the severest of persecutions in the West? To be sure we are told in the inscription on the tablet that at the close of the seventh century "the Buddhists, taking advantage of these circumstances (i.e. the building of monasteries in many cities) exercised a great influence (over the Empress Wu), and raised their voices (against the Luminous Religion) in the Eastern Chou, and at the end of the Hsien-t'ien period (712 A. D.) some inferior (Taoist) scholars ridiculed and derided it, slandering and speaking against it in the Western Hao." But it is shown at once that cooperation on the part of "eminent priests who had forsaken all

^{*}Saeki, op. cit. p. 157.

worldly interests" succeeded in "restoring the great fundamental principles and united together to re-bind the broken ties," and in the next reign (Hsuan-Tsung, 712-755.) imperial favor was as great as under T'ai-Tsung. In 845 - just two hundred ten years after the introduction of the religion into the country - a great religious persecution broke out. This was aimed especially at the Buddhists, but the Christians also suffered. The emperor Wu Tsung (841-846) decreed that the Buddhist monks and nuns to the number of two hundred thousand should leave the religious and return to secular life, and that the Christian and other foreign monks - in numbers between two and three thousand-should also return to secular life. This persecution was serious, but it must be remembered that the Christians suffered many persecutions under the Roman emperors before Constantine was converted to the Faith.

Theories of T'ang Christian Failure Into the details of the various theories as to what actually became of the T'ang dynasty Christians, it is not necessary to enter: it is quite possible that some of them became Buddhists, and that both Chinese and

Japanese Buddhism has been profoundly affected by eastern Christianity; it is equally possible that others of these Christians became Mohammedans and continued monotheistic, but not Christian, worship; it is possible also that certain powerful secret societies, such as the Chin Tan Chiao and the Pai Lien Chiao preserve remnants of the ritual and faith of the Assyrian Christians. It may be, Saeki supposes, that the failure of these Christians was due to the fact "that they did not raise up native workers"—that as foreign missionaries (they) relied on themselves too much"; also that "they were cut off from the main stream of the Church after the tenth century; at least they were not reinforced from the main body after the rise of Mohammedanism." It may be also that "the missionaries relied too much upon Imperial favor," and that "they died or were smothered under too much favor from principalities and powers as a state religion so often is." - All of these are interesting and even plausible explanations of the failure, or at least temporary extinction, of the Assyrian Church in China.

Of the reasons suggested those which seem Merged into of most significance have to do with the Islam and apparent swallowing up of the Christian body Buddhism by the Mohammedans and Buddhists. author of the inscription on the Sian-fu tablet was one King-tsing, or Ching-ching, a Persian priest otherwise designated Adam. Now, in a Buddhist work published a few years after the erection of the Nestorian tablet, it has been discovered by a modern Japanese scholar that the Christian priest Adam collaborated with an Indian Buddhist monk, named Preina, in the translation of a Buddhist Sutra - and received an imperial snub for his "The Emperor (Te-Tsung, A. D. 780-804), who was intelligent, wise and accomplished, who revered the canon of the Shakya, examined what they had translated, and found that the principles contained in it were obscure and the wording diffuse. Moreover, the Sangharama (monastery) of the Shakva and the monastery of Ta-ts'in (Syria) differing much in their customs, and their religious practices being entirely opposed to each other, Kingtsing (Adam) handed down the teaching of Mishi-ho (Messiah), while the Shakyaputriya-Sramans propagated the Sutras of the Buddha. It is to be wished that the boundaries of the doctrines may be kept distinct, and their followers may not intermingle. Orthodoxy and heterodoxy are different things, just as the rivers King and Wei have a different course."* This not altogether successful collaboration on the part of the Christian and Buddhist monks occurred at some time after the erection of the Nestorian tablet in 781. The inscription on the tablet itself shows moreover a strange tendency toward confusing Christianity with Buddhism and Taoism: "the Cross is placed at the head of the Monument, it is true, but it has the Buddhist emblem of the Lotus and the Taoist emblem of the Cloud beside it.

^{*}Saeki, op. cit. pp. 72-73; cf. also Yule, Cathay and the Way Thither (London 1915) Vol. 1, note on pp. 112-113.

as though to suggest that the three religions are one in essence. The inscription, however elegant in style, is very inadequate as a statement of Christian doctrine, to our view; it is full of Buddhist, Confucianist, and Taoist terms, and singularly deficient in Christian ones, and the ideas of all four cults are mixed, one might say confused, together."*

Of all the reasons suggested for the failure of Assyrian or Nestorian Christianity in China, it would appear to us that this last is the most significant; nevertheless it must be admitted that all of these take us as far, and as far only, as the statement earlier made that there was a tide which the T'ang Christians omitted, and that the result was that "all the voyage of their life was bound in shallows, and in miseries."

Π

Notwithstanding its failure in China Proper, Mongol Christianity continued to spread among the Period nomad Tatars of Central Asia, and when, in the middle of the thirteenth century, the Mongol Kublai Khan became ruler of the Middle Kingdom these eastern Christians again became numerous and influential. Kublai Khan was as catholic-minded as had been T'ang T'ai-Tsung of the seventh century. He was friendly to Christianity, to Judaism, to Mohammedanism, and to Buddhism. Personally he leaned rather toward Buddhism, but he was more than willing,—he was anxious—that his subjects should be converted to Christianity. There is little doubt that the mother of Kublai Khan was a Christian. This. taken in conjunction with that great ruler's desire to civilize and spread culture among his followers, appears largely responsible for another crucial moment in the history of Christianity in eastern Asia.

^{*}Mrs. Samuel Couling, The Luminous Religion, The Chinese Recorder, Vol. LV, No. 5, (May 1924) p. 315.

Roman Catholic Missionaries While the Mongols were building up their power in Central Asia, immediately prior to the founding of the Yuan dynasty in China, several unsuccessful attempts were made by

missionaries of the Church of Rome to reach China by the overland route. Among these were the Franciscans John of Plano Carpini and William of Rubruguis. reached the Mongol court at or near Karaborum about the middle of the thirteenth century, but failed to reach China. Contemporaries of these travellers were the brothers Niccolo and Matteo Polo, merchants of Venice, who, about the year 1265 reached the court of Kublai Khan. Pleased with their personality and hopeful of obtaining help from the Christians of the West, the Great Khan sent them back to Europe with letters to the Pope "indited in the Tartar tongue." Says Marco Polo himself: "Now the contents of the letter were to this purport: He begged that the Pope would send as many as an hundred persons of our Christian faith; intelligent men, acquainted with the Seven Arts. well qualified to enter into controversy, and able clearly to prove by force of argument to idolaters and other kinds of folk, that the Law of Christ was best, and that all other religions were false and naught; and that if they would prove this, he and all under him would become Christians and the Church's liege-men. Finally, he charged his Envoys to bring back to him some Oil of the Lamp which burns on the sepulchre of our Lord at Jerusalem."*

After a three years' journey the brothers Polo reached Acre in Syria in April 1269, only to learn that there was a papal interregnum. Pope Clement IV had died in the preceding November and, owing to ecclesiastical politics, his successor, Gregory X, was not elected until almost three years later. Although the new Pope considered the Great Khan's request for missionaries "to be of great honour and advantage for the whole of Christendom," he was nevertheless able to send only two Preaching Friars with them on their return

^{*}The Book of Ser Marco Polo, Yule-Cordier edition (London, 1921) Vol. 1, pp. 13-14.

journey, and these friars, after they had started and had heard of the dangers of the journey, "were greatly frightened, and said that go they never would"—and they did not. Thus a unique opportunity to spread the Christian religion in China was irretrievably lost.

The Polos after serving Kublai Khan many John of years in China at length left their patron to Monte return to Venice by way of the sea-route Corvino probably early in the year 1292. Three years earlier Pope Nicholas IV, ambitious for the expansion of Christianity and the Church, had sent the Franciscan monk. John of Monte Corvino, who had already served some nine years in Persia, to labor among the Chinese and Mongols. It is possible that the Polos and John of Monte Corvino met in India; in any case the latter arrived in China within two years of the departure of the Polos. His labors constituted the first successful attempt on the part of European Christians to evangelize China. For some thirty-five years this indefatigible missionary worked in the capital of China, where he established two large churches with a membership of several thousand. year 1307, Friar John became first Arch-bishop of Peking, and thenceforward he had assistant bishops and friars to aid in his great work.

Mention has been made previously to the presence in China in considerable numbers of Nestorian Christians, the great majority of whom must have been Mongols and not Chinese. William of Rubruquis who had failed to reach China had come into touch with the Assyrian Christians of Central Asia a generation before the arrival in Peking of John of Monte William was, on the whole, a fairminded and judicious writer: he describes the Nestorians as knowing "They say their offices, and have sacred books in Syrian, but they do not know the language, so they chant like some monks among us who do not know grammar, and they are absolutely depraved. In the first place, they are usurers and drunkards; some of them who live with the Tartars have several wives like them. When they enter the church they wash their lower parts like

Saracens; they eat meat on Friday, and have their feasts on that day in Saracen fashion. The bishop rarely visits these parts, hardly once in fifty years. When he does they have all the male children, even those in the cradle, ordained priests, so nearly all the males among them are priests. Then they marry which is clearly against the statutes of the fathers, and they are bigamists, for when the first wife dies these priests take another. They are simoniacs and administer no sacrament gratis. solicitous for their wives and children, and are consequently more intent on the increase of their wealth than of the faith." To be sure, William of Rubruquis was a Roman Catholic and, consequently, unlikely to be partial to eastern Christians. But it should be remembered that the Catholic writers have as a rule been less critical of the Nestorians than have the Protestants. Had the leaders of these two branches of Christianity in China acted upon the injunction of the Founder of their religion, that they love one another, and that they may be one even as the Father and the Son are one, and had Christianity survived among them in its pristine purity, it is impossible to imagine a limit to what might have been accomplished by Christianity in China and Asia as a whole. That something of this was felt by the Archbishop of Soltania who wrote a book about the year 1330, entitled The Estate and Governance of the Grand Caan is shown in his statement that "it is believed that if they (the Nestorians) would agree and be at one with the Minor Friars and with the other good Christians who dwell in that country, they would convert the whole country, and the emperor likewise to the true faith." But instead of co-operation in maintaining and spreading a religion pure and undefiled, we find mutual antagonisms and "persecutions of the sharpest" on the part of the Nestorians directed against Archbishop John of Monte Corvino, especially in the early years of his residence in Peking. There were Nestorian bishoprics at Peking (or Khanbaliq) and at Ning-hsia on the Yellow River. The Nestorians did not relish the founding of a Catholic bishopric within their preserve at the national capital. The great missionary of Rome was "many a time . . . dragged before the judgement seat with ignominy and threats of death." — Persecution, however, far from discouraging him spurred him on to greater efforts, with the result that Khanbaliq became a metropolitan bishopric of the Catholic Church, and thousands were converted within the city itself and its environs. Nor was the work of the devoted Franciscans limited to the north; with the coming of others, stations were opened in other centres which prospered till well past the middle of the fourteenth century—until the Yuan, or Mongol, dynasty weakened to its fall.

Many thousands were converted to Catholic Catholic Christianity, schools were built, Friars from Christianity Europe kept in touch with the home base in Fails Rome—and still this great mission proved a Why? What tide was now omitted by the failure. Christians which involved them in shallows and in miseries? The clearest analysis of this problem which the writer has seen is that by the Rev. A. C. Moule, sometime a missionary of the Society of the Propagation of the Gospel in the province of Shantung. This scholar shows that the work of the second great Christian period was so closely bound up with foreigners of two divisions, namely the foreign Catholic missionaries themselves and the Mongol conquerors of China, that the Church was unable to survive the expulsion of the Mongols and the establishment of a native dynasty, the Ming.

Foreignism and anti-foreignism are terms of which we hear much at the present time. Foreignism is, in the mind of the writer just mentioned, "a malady which attacks most missionaries in China still. The early Jesuits, we are told by one of themselves, measured everything with a foreign rule." They tried to foreignize the Chinese, or at least they remained obstinately

^{*}Yule, Cathay, op. cit. Vol. III, p. 46.

W. W. Rockhill, The Journeys of William of Rubreck and Joen de Carpine (Hokheyt Society, 1900), p. 158—Quoted by A. R. Rowbotham, The Earlist Days of Christianity in China, The Chinese Recorder, January 1923.

foreign themselves. In those early dangerous days they cheerfully built themselves a house in European style, a thing that has caused trouble again and again within quite recent years. The early and later Nestorians seem to have kept their Syriac services to . and the Italian John of Monte Corvino set to work teaching little boys Latin; and in his tremendous solitude—twelve years without a letter or message from Europe—it was evidently his greatest joy that they sang the services just the same as in his convent at home . . . But the Later Nestorians and the Franciscans . . . were regarded as part of the hated foreign rule of the Mongols. Khubilai had conquered China by force of arms and held it, he and his successors, with difficulty for less than ninety years. Their policy was to give the Chinese no power. All the higher officials throughout the land were foreigners the country was in a sense overrun with foreign officials, soldiers, merchants, priests, all inevitably associated together, in the minds of the subject Chinese, as part of the foreign conqueror's detested rule. And, when the time came, all at once they went." * How many of the converts of Archbishop John and his assistants were Chinese—in distinction to the Mongol converts—is not known. Apparently the number was not great, but great or small, with the fall of the Yuan dynasty, Christianity was weakened and its believers were again left in shallows and in miseries.

III.

Third Christian Period China begins with the ardent desire of St. Francis Xavier to open work in this country, and his arrival on the island of Shangchuen, or St. John's Island, off the southern coast of China in the year 1552. Because of the opposition of the Portuguese who feared that trouble with the imperial authorities, which would interfere with commerce, might be created by the opening

^{*}The Failure of Early Christian Missions to China, The East and West, Vol. 12 (1914), pp. 383-410.

of religious work, St. Francis was prevented from landing on the mainland, and died on the island within sight of the goal of his desires.

Not the first member of the Society of Jesus Ricci to reach the mainland, but the most influential of the group of early and great Jesuits whose labors dominate the third great Christian period in China (1552-1744), was the Italian, Matteo Ricci. A momentous decision in the history of Christianity in the Far East was that of Ricci, when he determined to appeal to the imperial court and the leading officials through the intellect, that is to say, through literary and scientific channels. In 1601 the zealous and subtle Italian priest was presented to the Ming emperor Shen Tsung (Wan Li, 1573-1619). To him Ricci was able to offer gifts which included pictures of Christ and the Blessed Virgin, an harpsicon, and a clock which would So favorable was the effect of Ricci upon the emperor, that the support of the latter was won to the extent of contributing to the support of Ricci and his companions, and permitting them to rent a house. nine years Ricci labored in the capital despite all protests on the part of the Board of Rites. He delved deeply into the classical lore, mastered the language and used it as a medium for acquainting the Chinese officials and literati with the progress of western lands, their science and The courtliness and erudition displayed by the early Jesuits in conjunction with their learned publications impressed the imperial courts as nothing else could have done, and two hundred conversions were reported within four years including those of three famous scholars who collaborated with Ricci in the translation of Euclid. Aristotle, and other western authors and who produced original works in mathematics, the sciences and the arts. When Ricci died in 1610, the emperor gave land for his burial place outside the city wall—land which was the first ecclesiastical property acquired in China by the missionaries of this era.

Adam Schaal Twenty years after the death of Ricci, a German Jesuit, Adam Schaal, became more influential even than his great precursor. In the meantime

there had been a persecution of the missionaries and their converts consequent upon the enmity of the Board of Rites; the friendship of certain scholars—officials who had been converted by Ricci—in conjunction with the knowledge along scientific lines displayed by the priests themselves, saved their work and, by 1622, the imperial edict against them had been revoked. The last Ming emperor to rule in Peking, Szu Tsung (Ch'ung Cheng, 1628–1643) appointed Adam Schaal and Jacques Rho to the Astronomical Board about 1630. Some thirty mission stations in thirteen provinces witness to the labor of those Jesuits who were scattered through the country and whose interests were protected by their conferers at the court of Peking.

Schaal who had shown that he was ac-Missionaries quainted with the process of making cannon, and Cannon was ordered by the emperor to aid the dynasty by casting cannon to use against the Tatars. The priest did not feel that it was in keeping with his profession to do this, but, rather than risk the position of the Jesuits at court, he established a foundry and succeeded in casting twenty cannon most of which could throw a forty-pound shot. In connection with the question of conscience involved, it is interesting to note that in 1674, on the occasion of the rebellion of Wu San-kuei against the Manchus, Pere Verbiest was commanded by K'ang Hsi to follow the precedent established by Schaal. In obeying the imperial command Verbiest was criticised by enemies of the Jesuits in Europe, but the Pope commended him for having "used the profane sciences for the safety of the people and the advancement of the Faith."

Catholic and Manchus

In 1644 Schaal was on the staff of the Ming army against the Manchu invaders. That year was a critical one in the history of Christianity in China, as well as in the political and military history of China itself. Was the work of the

^{*}Huc, Le Christianisme en Chine, Tome III, p. 89, quoted by A. H. Rowbotham. The Jesuits at the Court of Peking, The Chinese Social and Political Science Review (Peking) Vol. V, No. 4 (Dec. 1919), p. 309.

Catholic Christians established by Ricci and expanded by his successors now to be destroyed as had been that of the earlier Franciscans who had followed the lead of Archbishop John of Monte Corvino in the last days of the Mongols? But no-the Jesuits were as shrewd in statecraft as they were zealous in propagating the faith; they ran with the hare and hunted with the hounds. The Manchu conquerors, anxious to stabilize their position in China, were glad to retain the services of intellectuals of the ability of Schaal, and Schaal and his companions in the north, who never forgot their position at the Ming court was for a great purpose, saw every reason for continuing their work at the Manchu court, while their colleagues in the south where, in Kwangtung and Kiangsi, the Mings were for a time able to repulse the Manchus, continued loyally to support the last Ming pretender to the imperial throne. Schaal in Peking was appointed by the Manchus to the Board of Astronomy or Mathematics. His position at the court continued to strengthen his religious propaganda, and it is said that before long he had twelve thousand converts.

In the meantime two other Jesuits, the Jesuits Support Austrian Koffler, and the Pole Boym, con-Mings tinued to support the Mings. It is reported that before their fall from power more than one hundred and forty of the imperial clan, including the widow of Szu Tsung's predecessor, had been baptised. The mother, wife, and son of the pretender Yung Lieh, were baptised, and as a last resort it was decided that an embassy seeking assistance should be sent to the Pope and to the Catholic princes of Europe. Boym travelling by sea and land reached Venice at the end of the year 1652. At this time the Jesuits were proscribed in Venice and the ambassador had been ordered by his superiors to apply to the French Minister in Venice. This inaugurated the claim of France to a Protectorate over the Roman Catholic missions of the Far East in imitation of her Protectorate over the Christians in the Mohammedan East—another moment in the history of Christianity in China which is highly significant if not precisely critical. Boym and a Chinese official, who had joined him, were received in audience by the Doge and Senate of Venice.

They then journeyed on to Rome where they were graciously received by Pope Alexander VII, who, however, was unable to send any aid of a material nature. Here one is reminded of an earlier failure in the latter part of the thirteenth century. Had the Portuguese in Macao, or the Pope and Catholic princes of Europe been able to send help to the Mings, not only the secular but the spiritual history of China would have been quite different.

Adam Schaal was succeeded in Peking by Verbiest the Belgian Jesuit Verbiest who rose high in the favor of K'ang Hsi (1662-1722). The latter first severely tested his knowledge of mathematics, and then made him Director of the Observatory. Verbiest wrote many books introducing into China the scientific knowledge of Europe; like Schaal, as mentioned previously, he cast cannon for his imperial master. Verbiest was followed by the French Jesuit Gerbillon, who, with the Portuguese Jesuit Pereira, was sent to act on behalf of China in negotiating with Russia the first treaty which China signed with a European power, that of Nertschinsk in 1689. His success on this mission was rewarded by the publication on March 22, 1692, of the famous imperial edict of toleration which permitted the preaching of Christianity without restraint throughout the empire. Gerbillon himself was appointed to the Presidency of the Board of Mathematics. Five years later K'ang Hsi sent a member of the Society of Jesus to Rome with gifts, and with permission to bring back from France more Christian workers. In 1699 Gerbillon received the crowning encouragement to his Faith - K'ang Hsi granted him permission to build a church within the walls of the Forbidden City itself, and is even reported to have contributed to this laudable enterprise from the imperial exchequer. when, in 1704, floods devastated Shantung, the Emperor. disgusted with the graft shown by his mandarins, turned all the relief work over into the control of the Jesuits."* Surely the Christian Church never had brighter prospects

^{*}H. W. Hering, A Study of Roman Catholic Missions in China-1692-1744. The New China Review, Vol. 3 (1921), p. 111.

in China than at the opening of the eighteenth century. Never have bright hopes for spiritual conquest been dashed lower by the error of mortal man.

As early as 1631, Dominican priests had begun work in the province of Fukien. Priests Shortly afterward the Franciscans reopened work in China in the same province. The tactics of Christian propaganda pursued by the Jesuits stirred up bitter criticism on the part of the Dominicans and Franciscans who accused the Jesuits of compromising Christianity by their attitude toward Buddhism, Confucianism, and native customs. There ensued the Rites Controversy which raged in China and in Rome with most unchristian bitterness from 1635 to 1716, and which, however necessary it may or may not have been, resulted in the wrecking of Christianity in China in the third period of its propagation. Briefly, this epoch-making dispute among the teachers of this religion in China had to do with the translation into the Chinese language of the term God, and the permission given by the Jesuits to their converts to continue the performance of ancestral and Confucian honors in accordance with the customs of their country. The Rites Controversy, like most of the problems which have caused dispute between East and West, must be studied ultimately as a problem in racial and national psychology. No one who has pondered the rise and fall of Assyrian Christianity in this country can deny that the question of determining the correct character in Chinese for the concept of the One Supreme Being, and of deciding whether the honors paid to ancestors and to Confucius were religious or only civil in their significance, were vital questions, and that upon their correct solution depended the future of Christianity in China. The method arriving at their solution formed, however, the crux of the matter, and it was here that a vital error was made which again entailed the Church in shallows and in miseries. The critics of the Jesuits appealed to Rome: the Jesuits appealed to Peking. Rome decided one way; Peking, in the person of K'ang Hsi, decided the other. It is clear that the Jesuits were ultimately under the spiritual

authority of the Pope, who would accept with as little equanimity the decision of an Asiatic ruler in the spiritual sphere as had his predecessors certain decision of European emperors and kings; it is equally clear that an Asiatic monarch of the power and calibre of K'ang Hsi the Great would not bow before the decision of a foreign priest who had never been in China, and who could not possibly decide linguistic and social disputes on a basis of first-hand information. On each side there was pride based on a sincere belief in unique and absolute power. Neither could gauge the mind of the other, inasmuch as standards for such did not exist. The Chinese and Manchus were shocked and irritated at the dispute among these Christians who preached a doctrine of Love, but who would not live and work together in peace and amity.

K'ang Hsi did not intend to permit his with K'ang Hsi empire to be split over religious or theological disputes among men from outlandish kingreceiving in audience Bishop Maigrot, Vicar-Apostolic of Fukien, in 1706 he said: "We honour Confucius as our master, thereby testifying our gratitude for the doctrine he has left us. We do not pray before the tablets of Confucius or of our ancestors for honour or happiness. These are the three points upon which you contend. If these opinions are not to your taste, consider that you must leave my empire. Those who have already embraced your religion, perceiving the perpetual conflicts that reign amongst you, begin to doubt its truth, and the others are rendered every day less disposed to embrace it. For myself I consider you to be persons who are come to China, not to found or to establish your religion, but to break down and destroy it. If it should come to nothing, you can only impute it to yourselves."*

Missionaries Differ Second only to the Rites Controversy, and, indeed, closely connected with it, were the national differences among the Christian

^{*}R. C. Jenkins, The Jesuits in China and the Legation of Cardinal de Tournon (London, 1894), p. 92—Quoted by H. W. Hering op. cit. p. 111-112.

missionaries themselves and their relations to the rulers of their homelands. The right of patronage of Catholic missions in China bestowed by the Papacy upon the Portuguese monarchy, and the aid given by Louis XIV of France in founding the French Jesuit Mission in Peking. caused considerable confusion in the religious work itself. and served to arouse suspicion of the motives of the missionaries in the minds of K'ang Hsi, Yung Cheng, and Ch'ien Lung. During the course of the Rites Controversy. K'ang Hsi attempted to unite the French and Portuguese Jesuits in Peking into one Society - but failed. When the emperor desired to avail himself of the scientific knowledge of the Jesuits in the making of a map of his empire, he did not permit them personally to make the surveys of the frontiers. In The Reflections of K'ang Hsi the great emperor cautions his successors in reference to the aims of the Europeans, evidently having in mind the missionaries as their advance guard—"They succeed in whatever they undertake, no matter what the difficulty; they are dauntless, clever, and overlook no opportunity. While I rule, there is nothing for China to fear from them. I treat them well; they are fond of me and seek my pleasure . . . but if our rule should weaken, if we become careless of the Chinese of the southern provinces . . . what will become of our empire?"

Edict of Proscription

Range Hsi when his successor, Yung Cheng, issued the edict of 1724 proscribing Christianity throughout the empire, and confiscating the property of the Church. Because of their scientific knowledge the Peking missionaries might remain, but all others were to be banished to Macao.* Thus did the son of K'ang Hsi evince his fear of the missionaries in the provinces; and every action taken by the Jesuits in Peking, by the Pope in Rome in 1725, and by the ambassador of the king of Portugal sent to Yung Cheng in 1727 to obtain the rescinding of the decree, so that the

^{*}Changed later to Canton, but reordered by imperial decree in 1732.

missionaries might continue their labors in the interior, served as oil on the flames of imperial opposition. To the memorial of Pope Benedict XIII, Yung Cheng replied, "I cannot permit missionaries to live in the provinces. Why does your pope wish them to be in the provinces? If I sent Bonzes to Europe, how would you treat them? As fanatic disturbers of the peace and public mind deserve." When the missionaries at court proved unremitting in their entreaties for their associates to be permitted to return to the interior, the emperor threatened them with expulsion.

In 1730 in the province of Fukien a severe Persecution persecution of Christianity began; after a in Fukien lull it broke out again in 1741, and by 1747 it had spread throughout the empire. Three years earlier in 1744—the Papal Bull Ex quo singulare was published in China. This arbitrarily ended the Rites Controversy which had been begun by the appeal to Rome in 1635. The Bull positively forbade adherence to the earlier Jesuit and the imperial interpretation of the Rites, and required unreserved obedience on the part of all Catholic missionaries and converts to the papal interpretation. With proscription by the emperor and persecution by the officials, the masses naturally turned against Christianity. Not all of the priests left the country: some of them returned secretly to their districts in the interior; and, of course, the religion itself did not entirely die out - it was far too deeply rooted for that. But for almost one hundred years it dwindled under persecution and suffered greatly until a new era opened in the nineteenth century.

IV.

The tardiness of Protestant Christians in obeying the Great Command to "Go and make disciples of all the nations" has often been commented upon in the modern period of missionary endeavor. It was not until 1807 that Dr. Robert Morrison, the first of the Protestant missionaries to China reached Canton—eleven hundred and seventy-two years after the arrival of A-lo-pen in Ch'ang-an. The opposition of the Portuguese

traders in Macao to the opening of religious work by St. Francis Xavier and his successors is, perhaps, easier for us to comprehend when we bear in mind that approximately two and a half centuries later the opposition of British commercial interests in China made it impossible for Morrison to embark for this country in an East India Company ship, thus forcing him to cross to New York, whence he sailed on an American ship for Canton. Morrison brought with him a letter of introduction from James Madison, then Secretary of State, not to the British agents in Canton, but to the American consul. This letter requested Consul Carrington to do all that he could for Morrison consistent with the interests of his own country. The latter provided refuge and entertainment in his own factory, and for months Morrison who dared not acknowledge his British citizenship was known as an American. Later, as is of course well known, Morrison found employment under, and received aid from, the East India Company.* That the arrival of Morrison constituted a vital moment in the history of China and of Christianity in China, is evidenced by the reported reply of a high official of the Republic of China who, when asked the origin of the revolutionary movement which overthrew the Manchus in 1911, replied that this movement in reality began on the day that Robert Morrison landed in Canton.

Despite the significance of the arrival of Morrison in this country, and that of the dozen or so Anglican and Protestant missionary societies whose members followed in his about the nullification of Yung Cheng's edict of 1724. It was the Catholic whose disputes had caused its publication, and it was a Roman Catholic envoy, M. de Lagrene, from King Louis Philippe of France, who succeeded in obtaining its nullification in the years 1844-1846. The interest of Louis XIV in Catholic missions in China had been felt by his successors, interrupted though it had been during the

^{*}Cf. Tyler Dennett, Americans in Eastern Asia (New York, 1922), p. 64.

revolutionary and Napoleonic eras. The patient faith and persevering labors of the missionaries were a source of encouragement to the French Catholics at home, and resulted in aid which opened new fields of labor to them in China itself. "Let us." said a French writer, who apparently accompanied M. de Lagrene in 1844, "in our policy and our commerce, imitate the conduct, at once prudent and courageous, of the Catholic missions, which have for more than two centuries exerted such noble efforts in the cause of religion. Protected and proscribed. honored and persecuted by turns, raised to-day to the dignities of the imperial court to be thrown into prison or conducted to execution tomorrow, the missionaries persevered in their glorious task, without being for a moment dazzled by the prospects of a precarious favour, or cast down by the inflictions of the most fearful hostility... Their progress is slow, but this has not damped their hopes. The faith advances by insensible degrees, but it never recedes. God only knows how many vears or how many centuries, how much devotion, and how much martyrdom may be required to complete the work."

In response to the representations of M. de Rescript of Lagrene, the emperor Tao Kwang at the end Toleration of December 1844, issued a rescript granting toleration to Christianity, and stating that "all natives and foreigners without distinction, who learn and practise the religion of the Lord of Heaven (i.e.) (Roman Catholicism), and do not excite trouble by improper conduct (may) be exempted from the charge criminality. . . . As to those of the French and other foreign nations, who practise the religion, let them only be permitted to build Churches at the five ports opened for commercial intercourse.* They must not presume to enter the country to propagate religion." The last provision is distinctly reminiscent of the suspicion aroused

^{*}Art. 17 of the American treaty of Wanghia signed almost six months earlier, had permitted the building of Churches in the open ports, but this treaty did not provide a right for missionaries to seek converts.

in the minds of K'ang Hsi, Yung Cheng and Ch'ien Lung. Anglican and Protestant workers wished to enjoy specific permission to carry on their work, and this the Imperial High Commissioner, Kiying, obtained in the following vear. "I do not understand the lines of distinction between the religious ceremonies of the various nations," remarked this tolerant Manchu statesman, "but virtuous Chinese will by no means be punished on account of their religion. No matter whether they worship images or do not worship images (Is it possible that Kiving had been intolerantly misinformed to the effect that the Roman Catholics "worshipped images"?), there are no prohibitions against them if, when practising their creed, their conduct is good." And early in 1846 another imperial decree ordered the restoration of Church property which had been confiscated almost a century and a quarter earlier.

Missionaries And Foreign Interests Although the Catholic missionaries had continued the propagation of the faith regardless of proscription and persecution, and in the year 1830 are estimated to have

had as many as four bishops and nineteen European priests scattered over the empire even to Szechwan with two hundred thousand converts, it remains a fact that both Catholic and Protestant missionaries have been, by force of circumstance in the modern period, bound inextricably by connection with foreign interests of a not purely religious nature which interests have themselves been divided along national lines. The connection of Christianity with foreign personnel, foreign rights and interests, and foreign governments at the present day has aroused criticism on the part of the Chinese, and resulted in considerable heart-searching on the part of Christian workers. Many thoughtful Christians, native and foreign, are of the opinion that the present moment is fully as critical in the history of Christianity in China as any of those touched upon hitherto.

Once they were aroused to the opportunities and needs of the China field, Protestant and Anglican missionaries were as determined to break down barriers which kept them from the interior as had been their Roman Catholic

imperialism.

brethren in earlier centuries; they were, moreover, quite as much inclined to act on the principle that the end justifies the means as had been Pere Ricci and those who had followed in his footsteps, when it came to the use of subterfuge in entering the country.

Into the details of the connections which

Foreign and have existed between foreign and Chinese Chinese Christian workers and converts on the one side, Christians and non-religious foreign interests and rights of all classes on the other, there is no need to enter here. Suffice it to say that the part played by extraterritoriality, the special toleration clauses in the treaties, the protection which must be accorded, under modern conceptions of government, to nationals engaged abroad in religious or any other kind of legitimate work by the governments of their home lands; the special claims of France and Germany to protect Catholic missionaries and their property in the Far East, and the advantage taken of this on several occasions to assume the offensive in military operations or to claim indemnities—all these have lent color to the suspicion felt by many Chinese high and low, since the days of K'ang Hsi, that missionaries, regardless of the good they do along

social and educational lines have been, consciously or unconsciously, in reality subtle and effective agents of

This suspicion was considerably enhanced by Articles Two and Seven of Group V. of the Twenty-One Demands of January 18, 1915. These articles demanded that "Japanese hospitals, churches and schools in the interior of China shall be granted the right of owning land," and that "China agrees that Japanese subjects shall have the right of missionary propaganda (or, of propagating Buddhism) in China." Considering the position held in Japan by Shintoism and the fact that it was by way of China that Buddhism entered Japan, the Chinese may be pardoned for being suspicious of Japan's motives in desiring to propagate Buddhism in this country.

Missionaries and other friends of the Chinese people realize the error made by those who either falsely, or in sincerity of

mind, accuse Christian workers of wittingly being the agents of their respective countries rather than of their God. It is not enough in a time like the present, however, for such workers merely to smile, or shrug their shoulders, or to become righteously indignant with the "stupid people." If they are true missionaries, and not merely the agents of their home governments, they must—unlike the Master in Israel who once consulted Christ—be able to read the signs of the time. True, the wind bloweth where it listeth—but it is their task to note the direction from which it blows.

V

The study of the critical moments in the Wrong history of Christianity in this great country Methods which have been touched on here may serve to indicate certain weaknesses not in Christianity itself, but in the methods used by those who have been its messengers. Whatever good the early and latter Assyrian Christians may have done, and certainly it was not small, and whatever mistakes they may have made, that of compromising the purity of Christianity by bringing in alien elements from other religions can with difficulty be forgiven. Christianity as a religion is, if it is anything, absolutely unique-and uniqueness and eclecticism are mutually contradictory and destructive. Assyrian Christianity by its compromises became the salt which had lost its savor; it almost literally—as far as the East is concerned—gained the world, but lost its soul.

Foreignness of Christian Church In the days of Archbishop John of Monte Corvino, Catholic Christianity had not sufficient contact with nor support from the Mother Church in Rome. The number of workers who could be spared and who dared brave the terrors of travel to Cathay and the hardships to be endured after arrival were few, and, apparently insofar as China was concerned, the error was made of developing a clientele, if such a term be admissible, upon too exclusively foreign a basis. Is there not a lesson at present to be derived

from consideration of this point? In the minds of too many who contribute financially for Christian work in China, there is the idea that Christianity and foreign clothes, architecture, learning, and customs are synonymous. Consider for instance the surpassing foreign-ness of much of the Christian Church and mission architecture in China at present.

The great work of the Jesuits was wrecked Internal on the shoals of internal dissension on a Dissension question of vital importance, the solution of which was attempted in the worst possible way, and by international and to all intents and purposes inter-denominational rivalry. Is there no lesson to be learned from this fatal ending to a great and good work? It would appear that denominational quarrels and rivalry, both internal and external, have not yet passed away, and it is a moot question as to whether certain quarrels between Fundamentalists and Modernists so-called may not eventually have an effect on Christianity in China of the twentieth century similar to that which the Rites Controversy had in the seventeenth and eighteenth centuries. If the Chinese of the present day are less confused by national and denominational differences than they were in the days of the emperor K'ang Hsi and the High Commissioner Kiving, they are certainly not inclined to be bound by them as is witnessed by the ease and frequency with which they overstep the boundaries of the particular religious group among which they may have been educated and earliest employed.

Christianity Spiritual and that it is a way or system of life is, of course, to remark the obvious: nevertheless it is the obvious that we are often most prone to overlook and slowest to comprehend and apply in practice. Christianity in modern China has become highly organized; if spiritual depth and organic efficiency can be combined it is well, but the question may be considered as to whether this is the case. The present day tendency toward extreme organization seems often to lead rather to the growth of a system of Churchianity than to the living of Christianity.

If, by force of circumstance, foreign Christian workers and foreign support were to be withdrawn from this country, as has happened in times past when Christianity was almost as well developed as it is at present, would the Faith survive? A sometime missionary writing on the subject of the "Luminous Religion" not long ago remarked "One thing is certain: the God of the Christians does not work miracles to keep Christianity alive wherever it has once been planted; the history of Arabia, of North Africa, of Palestine itself, as well as of China, proves this. If in 1900, China had been as strong relatively to the Western Powers as she was under the T'angs or even under the Mings, in all probability Christianity would have been wiped out once again. Would that have implied unworthiness on the part of the missionaries?"

Needs

It is clear that if Christianity is to survive the critical moment of the present day, it must do so because of the unselfish and wise attitude developed by all of its followers, foreign and native. The critical moments of the past show the need, nay the necessity, of purity of faith, unity of presentation, and dissociation with those elements which are essentially political and material instead of religious and spiritual. How these objects are to be attained and the present critical moment safely passed must require careful and patient study, much prayer, meditation and coöperation. Only so can Christianity avoid further shallows and miseries.

PART V

EDUCATION AND STUDENTS

CHAPTER XXI

CHRISTIAN EDUCATION IN 1925

Edward Wilson Wallace

The year 1925 will be marked in the annals Schools and the of Christian education in China in letters of Storm red. It opened with widespread criticism of the Christian schools and colleges from the outside; these attacks increased in bitterness and in definiteness of objective: teachers and students within these institutions were embarrassed and perplexed by the repeated charges made against them of lack of patriotism for connecting themselves with "agencies of foreign imperialism"; not a few were persuaded that either the Chinese authorities should "regain control" of these institutions, or they themselves must leave them. Upon a situation already tense and full of unhappy possibilities burst the storm of May and June. The wonder is not that the storm was so severe, but that it did not completely wreck the majority of the Christian institutions. The opening of the school year in September was awaited with much apprehension. A few schools did not reopen. Others with greatly depleted enrollments are having difficulty in carrying on. But in the great majority of schools the enrollment equals that of former years or is only slightly below it: teachers have shown splendid loyalty; and students are applying themselves to work with more than ordinary earnestness. Indeed not a few institutions have reported a better spirit than has been known before. The year has closed with the announcement from the Ministry of Education in Peking of new and unexpectedly generous regulations for "the recognition of schools maintained by foreign contributions," and with the complete failure, in all but a few places, of promised "anti-Christmas demonstrations."*

These startling events were the outcome of Forces Back forces that had long been growing throughout of Storm the country. In the China Mission Year Book. 1925, Mr. Sanford Chen outlined these forces, which at the time that he wrote were already gathering toward the outbreak of the summer. They may be summed up as being actively anti-religious, anti-Christian, anti-foreign. and anti-existing-social-system. In the schools of the country the restiveness against authority, which had been so pronounced a feature for the past few years, became still more marked. Heretofore, Christian schools had suffered less than the government institutions, but in the winter of 1924-1925 a number of schools passed through periods of extreme difficulty when students revolted entirely against all control.

This movement was strengthened by actions National that had been taken the previous summer and Educational autumn by the two national educational Bodies bodies, the National Association for the Advancement of Education, and the National Federation of Educational Association. Both these bodies adopted strong resolutions against schools conducted by foreigners and those that taught religion, and called upon the Ministry of Education to take active steps to "regain control of education." The public press popularized this demand, and students in Christian institutions were urged to insist that their schools conform to the government regulations or to transfer to registered schools.

May 30. The events of May 30th and throughout June threw practically the whole nation into the ranks of this movement, with its various streams that we have indicated, confusing as they did Christianity

^{*}From a paragraph by the writer in the EDUCATIONAL REVIEW, January, 1926, page 1.

with anti-nationalism. Many Christians found difficulty in making it clear that to them Christianity was not inconsistent with nationalism, and not a few teachers students were unable to reconcile their love of country with continuance in "foreign schools." For a time almost complete ruin seemed to threaten the Christian schools and colleges. Many institutions found it advisable to close before the end of the term, in most cases students leaving without taking their final examinations. Where this was not done, students themselves left the institutions or remained only to cause great difficulties to the authorities. During the summer there was fear lest many schools would be unable to reopen in the autumn. Yet, as we have seen, the situation at the end of the year in by far the majority of the schools and colleges is reported as being better than for some years past. For the time, at least, the disturbing elements have largely disappeared, and the students who have returned are those who are earnestly desirous of pursuing their education.

The comparative quiet of the present time, however, should not induce any feeling of false security. This is not the end of opposition, though it may mark the change to a less open and more subtle type of opposition. It affords to those responsible for the administration of Christian institutions an opportunity to remove causes of difficulty in the past, and to make preparation for the next phase.

Control of Education While the anti-Christian element in the opposition during the year 1925 was the one that was most prominent in the public press, it is undoubted that the most general cause for suspicion and opposition was the feeling that government educational authorities can exercise no oversight or control over the Christian schools, and that this is not right. "Regain control of education" has come to be a cry that is very powerful in arousing antagonism. The determination to secure legitimate control over the Christian schools has not been forgotten, though instead of demonstration and riot it will be expressed through orderly methods of government action.

During the autumn of 1925 it was known New that the Minister of Education contemplated Regulations issuing new regulations governing the registration of Christian schools and colleges. It was feared that these might be still more unfavorable than the existing regulations. Fortunately, several of the members of the Board of Education were themselves Christians and familiar with the purposes of the Christian schools, and opportunity was offered for assuring other members of the sincere desire of those in Church or Christian institutions for a satisfactory relationship with the government. Christian educators desired no privileges but simply the status of private schools. with the measure of freedom to vary from the requirements of the public schools which this implies. The religious problem was recognized as a complicating factor. are those on the government side who feel that religion should be kept out of all schools, at least until China is able to provide a sufficient number of public schools without religious teaching to supply the needs of all who desire that type of education. When that is done, there would not be the same objection to the existence of private schools that teach religion, the attendance at which would be entirely optional. Christians, on the other hand, believe that their contribution to the progress of education in China is the use of religion as a dynamic force, to insure the realization of true educational ideals in life and To this, those who consider that all religion is superstitious and degrading uttered a flat denial.

When the new regulations were issued on November 16th it was found that the fear that the government would ally itself with the extreme party was unfounded. The actual wording of the regulations in an unofficial translation* made by the China Christian Educational Association is as follows:

1. "Any institution of whatever grade established by funds contributed from foreigners, if it carries on

^{*}See also Chapter XVII, page 240.

its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

- 2. "Such an institution should prefix to its official name the term 私 立 "szu lih" (privately established.)
- 3. "The president or principal of such an institution should be a Chinese. If such president or principal has hitherto been a foreigner, then there must be a Chinese vice-president, who shall represent the institution in applying for recognition.
- 4. "If the institution has a board of managers, more than half of the board must be Chinese.
- 5. "The institution shall not have as its purpose the propagation of religion (學校不得以傳佈宗教爲宗旨).
- 6. "The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects."

Regulations 1-4 Christian educators have not hesitated to express their pleasure at the generous terms of the first four regulations. The desire that Christian schools should be treated as are other private schools has been granted. There can be no objection to the requirement that Christian schools should come as rapidly as possible under the direction of Chinese principals and boards.

Regulation 5 There is an unfortunate ambiguity in the wording of regulation 5, which on the face of it would appear to prevent a registered school from carrying

on its religious activities. Dr. T. T. Lew, however, has pointed out in an important open letter, published by the China Christian Educational Association, that members of the Board of Education have given their assurance that what is meant is that a school should have an educational purpose, expressed in educational terms, and that no restrictions are intended upon the normal religious activities of the Christian school. If such an interpretation could be officially assured one of the chief difficulties in the way of registration of many schools would be removed.

Regulation 6 With regard to regulation 6, which requires that courses in religion be made elective, there is much difference of opinion. The majority of missionary educators are disappointed that the authorities were unable to grant full religious rights, such as are usually allowed private schools in other countries. Others believe that it is to the best interest of the Christian usefulness of our schools that all elements of "compulsion," or seeming compulsion, should be removed, in order to realize the educational and religious purposes of our schools. Here also a definition or explanation is to be desired.

At the time of the writing of this article, it has not been possible to secure further light on the meaning of these two regulations. For some time there has been no Minister of Education, and no opportunity has been afforded for securing a definition, either by an interpretation or by means of a test case, through the application for registration of one or more schools. In the meantime, some schools are going forward to register with the conditions as they stand, while a larger number are awaiting further information.

Attitude of Christian Educators The general attitude of the Christian educators may be summed up briefly as follows:

(1) There is general agreement that the Christian schools should be brought into relation with the government.

- (2) Action is already being taken by many institutions to meet the requirements of a Chinese principal and Chinese membership on the board of managers.
- (3) There is a growing recognition of the possibilities of modification in methods of religious work.
- (4) There is, however, a clear agreement that the Christian contribution in education is in the realm of that dynamic to character which religion affords, and a conviction that this must be retained, though the methods employed may vary from school to school.

At the beginning of the new year the Ministry issued an order requiring schools to register or to be closed: so far as can be learned no attempt is being made to enforce this regulation, and no such attempt is expected.

Progress in Chinese Leadership in Christian education. We can merely indicate some of the signs of the progress that is being made toward the completely "Chinese Christian education."

During the summer, Dr. Frank D. Gamewell, for twelve years general secretary of the China Christian Educational Association, resigned from his position to take up secretarial work in connection with the Methodist Board in America. Two associate general secretaries were appointed in his place, of whom one is Mr. Sanford C. C. Chen. At the time of the annual meeting of the Association in the spring, Dr. Timothy T. Lew was appointed president. The chairman of the Council of Primary and Secondary Education is Mr. King Chu, who is also secretary of the executive committee. The chairman of the Council of Higher Education is Mr. F. C. Yen, of Changsha. The newly organized Council of Religious Education called as its full time secretary Dr. C. S. Miao, who has been energetic during the year in promoting study of the religious education side of the work of our schools and colleges. Twice during the year the president of the Association has done important service through open letters which have been published by the Educational Association, one dealing with the student unrest of the summer, the other with the subject of registration. Chinese leadership of a very high order marked the recent college conference in Shanghai. The chairman was Dean Francis C. M. Wei, of Central China University, and the speakers were, in the main, outstanding Chinese Christian educators.

The China Christian Educational Association has commenced the publication of the Chinese Christian Educational Quarterly, which, under the editorship of Mr. Sanford Chen, has just completed a successful year. It serves as a medium for the interchange of thought on Christian education as well as an opportunity to present its ideals and achievements to Chinese readers who are unfamiliar with it. Teachers' Bulletins for primary teachers have sold by the thousands, and are carrying to most of the Christian primary schools the latest and best methods. A new series of bulletins on religious education has been projected, and the first issue will appear before this article is in print.

It is not only in the national association in Shanghai that Chinese leadership is evident. Associations In the ten provincial associations the majority of the members are now Chinese teachers, and in most of them it is they who are initiating and carrying out the policies of the associations. Already a number of missions are at work on the problem of the transfer of the general oversight of their educational work to the Christian Church or to independent boards of education. Locally, many schools, as well as the colleges, are building up boards of management, upon which the proportion of Chinese membership is steadily, if slowly, increasing. That there is need for still greater progress, however, is shown by a recent study of the administration of a number of middle schools in East China. It was found that only twentyseven per cent of those investigated had boards of managers with Chinese membership, and only nineteen per cent had Chinese principals. This is a time for action, not for the expression of earnest hopes for the future. permanence of Christian education depends more upon successful transfer of responsibility and control to the Chinese Christian community than upon anything else.

There is, also, a hopeful development in Making the direction of making and relating the Education content of education more directly to the Chinese Chinese environment. For many years, at least in the eastern half of China, English has been the medium of instruction in the colleges and in most of the middle schools. This supremacy of a foreign language as a medium of instruction is challenged by the nationalists as well as by not a few western educators. Several of the Christian educational associations are taking active steps to promote the use of Chinese as a medium throughout the middle school, and we may expect in the next five years to see English relegated to a very nominal place, except as a subject of study in middle schools, and as a tool in college courses. This change is making possible larger emphasis upon the study of Chinese language and literature, and is giving students greater familiarity with their own language through its constant use in the classroom. There is a tendency to study all subjects in their relation to the Chinese environment, geographical, political and cultural, which will do much to free the Christian schools from the not unmerited criticism of tending to "foreignize" their students, intellectually at least.

Perhaps the greatest gain of the past two Religion in years has been a clearer understanding of the Education central position that religion takes in the educational contribution of the Christian schools to China. The anti-Christian movement, so far from shaking the belief of Christian educators in their mission, has led them to appreciate more than before the nature of their contribution and how it should be made. To quote from the findings of the recent conference in Shanghai with Dr. John R. Mott: "The use of religion as a dynamic force in education is the special contribution of the Christian schools." It is unfortunate that the discussion of the relative merits, as methods, of the required and the voluntary principles in religious instruction has tended to cloud the issue. It has had the advantage, however, of compelling thought upon both purpose and method with a clearer appreciation of what is essential. Whatever be the attitude taken on the matter of "requirement," it is obvious that mere attendance on Bible courses and services of worship is not the goal, nor is it always productive of the result in view. There is a desire to study the psychological factors involved in the development of the religious life of the young, in order that religious education programs may be in line with their interests, desires, needs and joys. There is a feeling that too much has in many cases been attempted and too little accomplished. Everywhere there is a turning back from dependence upon courses of study, religious services and other aspects of the more formal side of the religious life to a greater dependence upon personal relationships, influence of strong Christian personalities, whether teachers or students, and the bringing of individual students into personal communion with the Spirit of God.

New Religious So far this new emphasis is not a matter of program or of organization. It is a new spirit that is stealing into the Christian institutions and which promises to revive their spiritual life. Gatherings of teachers and students in retreats, conferences held by the educational associations and the Y.M.C.A., activities of the Council of Religious Education, the interchange of opinion and experience in bulletins, and through the EDUCATIONAL REVIEW and the CHRISTIAN EDUCATIONAL QUARTERLY, experiments in group worship and in religious projects in school,—all are signs of a feeling after a larger content in religious education and a more vital experience of personal communion with God.

Christian education is passing through a time of opposition and danger. It is in times like this that Christianity has always flourished. Evidences are not wanting that the Christian movement in China is on the brink of a great experience of renewed vitality and life. Looking back over the last year it is impossible not to feel that the gains vastly outweigh the losses, and that the prospect, though fraught

with peril — perhaps we should say because so perilous — is full of promise.

- (1) For some years those who have been watching the progress of education in China have questioned whether a place would be found for educational institutions frankly Christian in spirit and method and, up to the present, largely under the control of foreign missions. A way has now been found by the government, which, with all its difficulties, promises in time a solution, and which in the main, is requiring the Christian schools to make such modifications in their policies as are for their interest.
- (2) We see to-day increased emphasis by Chinese and missionary educators on the central contribution of Christian education, that is emphasis on religion as the great dynamic of life. Christian education stands as a witness to the essential place of religion in the education of the young, and will prove, we may hope, that education so conducted does in reality best realize the great purpose of developing the highest type of personality.
- (3) So developed, it is evident that Christian education is essential to the life and growth of the Christian Church. Chinese Christians are determined to stand by Christian education, but only as "Christian," not as "mission" education.
- (4) The year has been notable for outstanding examples of Chinese leadership in Christian education. If any westerners have felt anxiety lest transfer of responsibility to Chinese hands would weaken the religious contribution of the schools, this fear has been set at rest by numerous actions during the past few months, not least in the discussions at the college conference in February 1926.
- (5) In face of such a situation, it is evident that the time has gone by for the expression of pious hopes, that "they should increase and we should decrease." There is a subtle danger lest this habit of hope for the future should hinder the realization of that hope in the present. The time has come to act, to dare to trust the spirit of God moving mightily in his Church in China, just as in the past we have trusted the spirit working in his Church in

the West. Words of Dr. J. H. Jowett, quoted in his biography, are strikingly appropriate to the situation which the Christian Church faces to-day in China:

"The Son of God, who is the sun of righteousness, reveals His presence in rushing change and transition just as truly as He reveals it in the quiet features of restful peace and settled government. And here, I think, is the part which you and I, and all who share our faith, are to fill in these revolutionary days . . . It is a good thing to be sure of the Lord in the old tent which has been our dwelling place for many generations; it is an even better thing to be able to say. "It is the Lord," when we are pulling up the old pegs, and striking tent, and setting out for we know not where, except it be 'on to the bound of the waste, on to the city of God.""

CHAPTER XXII

RECENT DEVELOPMENTS IN CHINESE GOVERNMENT EDUCATION

Fong F. Sec

The year 1925 in China was one of civil wars, strikes, discord and conflicts of all kinds. It was not, therefore, favorable to education. During the twelve months no growth of any importance along the line of education was noticeable. This is the general opinion of the laymen as well as the educators themselves.

Educational funds were mostly appropriated Disordered by the militarists. Students, instead of Conditions studying in their classrooms, went out to distribute circulars to the workmen and harangue them. In place of physics, chemistry, and mathematics, they read books on communism and became Bolshevic in spirit. Unrest and strikes went on in many schools, and a number of cases of unprecedented violence occurred in a few places; for example, the beating of Wang Chiu-ling, Minister of Education, at the very door of his office by students with wooden clubs; the president of the Southeastern University at Nanking giving a sealed promise under compulsion never to return to his post as president of the university; the closing of the Peking Girls' Normal College and the arrest of the students by a number of female servants hired by order of the Minister of Education, Chang Shih-chao. The year 1925, therefore, left several blank pages, with many ink spots, in the history of Chinese education.

Widespread
Awakenings

But this gloomy view does not state
the whole truth. There were some slight
developments, which are borne out by the
following facts. First of all was the May 30th incident.
To the radicals this meant an awakening of the whole

nation and especially of the student body. Students not only in and near Shanghai, but also in the interior provinces, began to learn what is meant by extraterritoriality, in what respects a foreigner is different from a Chinese, and to what extent the treaties between China and the other nations are detrimental to China. gathering on Nanking Road on that memorable day was, as it were, the Boston Tea Party of China. radicals were sympathetic with the anti-Christian movement, which sent more students into government schools, where emphasis was given to training for Chinese citizenship; this deprived missionary schools of some students. It is hard to say whether these ideas will do China any good or not, but it is certain that they were developed to the full in 1925. For years to come they will put the missionaries in an unpleasant and difficult position.

These agitations caused an increase in the Students in number of students in government schools. Government In spite of financial difficulties, more boys and girls were found in almost all the government institutions, especially in Shanghai. At the beginning of the fall term students crowded into primary schools, middle schools, and colleges maintained by the government. This was due to the fact that, after the May 30th affair, many students were unwilling or found it impossible to return to the schools conducted and taught by foreigners, though a few enthusiasts assign the cause to an awakening on the part of parents to the importance of their children's education. Not only was the number of home students increased, but there was also an increase in the number of those going abroad to study. In December about one hundred and twenty students, including some girls, went to study in the University of Sun Yat-sen at Moscow. The students who went to Russia were of various standing and from several provinces.

New Schools

The sudden growth of a large number of new schools was another phenomenon of the year. Up to the end of October there were more than one hundred colleges and universities in China, mostly in

Peking and Shanghai, at least thirty per cent of which were actually opened or changed into institutions of higher learning during the year. Some of them had only a few students and no professors in the true sense of the word, with no libraries and laboratories. They had no fixed places, moving about from one part of the city to another. The public complained that such schools were worse than useless. They led the young men and women astray. They taught nothing, or taught false patriotism and made use of their students as tools of politicians. Because of such complaints, the Ministry of Education published regulations governing the establishment of private colleges and technical schools. These regulations are to the effect that, three months before any higher institution is started, it must report to the Ministry the source of income, the location and size of buildings, the course of study, the qualification of professors and officers, and the standard of the students. The Ministry of Education will then send inspectors to ascertain the facts. In case of approval, such a school may go on for a probationary period of three years, during which time the Ministry may order it to be stopped at any moment, and at the end of which it may petition the Ministry for formal recognition. These regulations are intended to put a stop to the nominal colleges and universities of mushroom growth.

Enlarged
Opportunity

Equal opportunity for education received attention during the last year. At this time of high cost of living only persons with a good income can send their children to middle schools and colleges. In order to have a profession a boy has to go to a college or a technical school, which is beyond a poor boy. No money means no education or profession. With a view to helping students who are poor but intelligent the National Educational Association made a wise proposal to the Ministry of Education, which sanctioned and published it as follows:

"(1) Exemption of fees. Every school shall keep a certain number of scholarships for poor students who show good records.

- "(2) Loan of fees. Part of the required fees may be lent to a poor student until after his graduation, when his profession will enable him to pay back the money.
- "(3) Subvention. Part of the required fees may be entirely free to a poor student, so as to enable him to complete his studies.

"Exemption of fees is applicable to students of all grades. Loan of fees and subvention are applicable only to middle school and college students. Funds of this kind may be obtained by public or private donations."

An act of permanent interest to all educators Magna Charta was passed by the members present at the fourth annual meeting of the Chinese National Association for the Advancement of Education, held in Taiyuan, Shansi, on August 17–23 (1925). That act, entitled "Draft of a Special Chapter on Education," which is to be inserted in the Constitution of the Chinese Republic, may be regarded as an educational Magna Charta. The draft passed at Taiyuan consists of ten articles, which may be translated as follows:

- "(1) Education shall be a national business, to be carried on and looked after by both the central government and the various provinces. But individuals as well as corporations, under the supervision of the government, may undertake the same business.
- "(2) The aim of the education of the nation shall be to develop character, to strengthen morality, to promote sound health, to unfold vocational ability, and to complete the qualifications of republican citizenship.
- "(3) The system of Chinese government education shall comprise the primary school, the middle school, the university, the normal school, and other kinds of schools that may be established according to the need of the time and locality, the foundation of all being the primary school, where all citizens enroll and study.
- "(4) The business of education shall be above all religious and political parties. Within school hours no instruction in religion or politics shall be given, and no religious rites shall be performed.

- "(5) All citizens of the Chinese Republic shall perform the duty of receiving education. The period of free education and the age for school shall be prescribed. Within the period of free education no fee shall be charged, and textbooks and other articles required by the pupils shall be supplied gratis. The training and treatment of primary school teachers shall be regulated by ordinance.
- "(6) The central government and the various provinces shall raise or assign funds for helping the naturally bright but poor students, so as to enable them to complete their middle school education.
- "(7) The central government and the various provinces shall do their best to push forward continuation education and education for adult illiterates.
- "(8) The minimum of educational funds of the whole nation shall not be less than twenty per cent of the total of the annual expenditure of the central and provincial governments, the amount being made public by law. The central government, as well as the provincial authorities, shall reserve fixed funds for education and assign special funds for prizes for scientific discovery and works of art, and may collect educational taxes. Funds for these purposes shall not be diverted to other uses.
- "(9) All citizens who are engaged in scientific or artistic researches shall enjoy perfect liberty, and the government shall offer them proper protection.
- "(10) Works of historical or artistic value shall be protected by the government and prohibited from being exported for sale."

Mission Schools Of special interest to missionary educators was the promulgation of regulations in November by the Ministry of Education for the recognition of missionary schools. The Ministry takes the position that schools established with funds contributed by foreigners should receive the same treatment as other private institutions. The following six regulations are to supersede all previous regulations concerning the registration of missionary schools: (1) any institution established with foreign money may apply for recognition; (2) such an

institution should be termed private; (3) its president should be a Chinese, or these must be a Chinese vice-president; (4) more than half of the board of managers must be Chinese; (5) it shall not have as its purpose the propagation of religion; (6) its curriculum should conform to the standards set by the Ministry of Education, and not include religious courses among the required subjects.

For some time Chinese educators felt that the "three-three system" for middle schools was unsuitable. As a result, the "four-two system"—four years for the junior and two years for the senior middle schools—was decided upon at a national educational conference some years ago. But the new system did not receive official recognition till recently, when the Ministry issued a decree approving the adoption of the "four-two system" for middle schools.

CHAPTER XXIII

EXPERIMENTS IN RELIGIOUS EDUCATION

C. S. Miao

The year 1925 has witnessed several new experiments in religious education in China. But in order to appreciate more fully any of these new experiments we have to understand the following factors that have hastened such an adventure.

Dissatisfaction In the first place, during the last few years there has prevailed among the Christian educators a general dissatisfaction with the work as it is usually done. They say that their religious education work is not getting satisfactory results, that the preaching from most of the pulpits has little educational value, that too many of their Bible teachers are poorly trained, and that there are very few suitable textbooks for their pupils. Some of them have even been so impatient with mere talks and discussions that they have decided to do something themselves.

Experiment Then we have found in recent years an increasing number of well-trained mission-aries and Chinese Christians who have taken religious education as their life work. They want to know the needs of Chinese students and the best ways of meeting these needs. They believe that only by experiment can they discover a new and better way in religious education.

Government Regulations

Anti-Christian movement and government regulations on registration have produced a favorable effect on religious education. Many Christian educators have begun to do some hard thinking on the problems of religious education. They no longer take everything as a matter of course. They have felt the necessity of re-evaluating the aims and methods of religious

education. In some places, these movements have actually compelled our schools to break away from traditions and try new methods in religious education.

With this background in our mind, we may now proceed to describe some of the significant experiments that have been tried this year.

The most popular experiment started this Voluntary fall is that of voluntary religious training. Religious This takes different forms in different places: Training but in general these can be divided into three The first kind is that all religious activities in the school, which include chapel, Sunday School, church attendance, and Bible classes, have been made voluntary. Yenching University, Canton Christian College, William Nast College are examples. The second kind is that all religious activities except week-day Bible classes have been made voluntary. Fukien Christian University has four years required curriculum work but is now contemplating making it two years, similar to Soochow. Shantung Christian University has only one year required curriculum work. The third kind is that of a In schools like St. John's there have provided on Sunday divine worship and an ethical meeting. The students may choose either one or attend both if they want to. In other schools like Precious Dew Academy for girls in Shansi and the boys' schools in Foochow, the students may choose not only between the church service and an ethical meeting on Sunday, but also between Bible study and moral instruction on week days. Of course, it is too early to draw any definite conclusions as to the results of these various kinds of experiments. But already some of the effects of instituting such an experiment have been felt by those engaged in the work. These are the introduction of a better spirit into the school, the clearing away of an atmosphere of suspicion and ill-will toward their teachers, and a helpful stimulus that will make every Bible teacher and chapel leader work much harder than . ever before. What is needed now is a careful and unbiased evaluation of their work at the end of the academic year,

so that not only may they find out their own mistakes and improve their methods, but also that others may get benefits from their experiences.

Secondly, we ought to mention the begin-Project ning of the use of the project method in Method religious instruction. Credit should be given to Mrs. Barbour of Yenching and Prof. Hummel of Nanking for promoting, as well as practising, this new method in their own classrooms. A book similar to that of Shaver's Project Method in Religious Education has already been prepared by Mrs. Barbour. Instead of using foreign illustrations, she has been able to collect a number of Chinese examples on the project method of teaching religious education. This new book not only indicates a good start has already been made in the methods that of teaching; but when it comes out it will surely help many teachers to do better work.

Thirdly, Miss Ruth Parker's work in Nanking is worthy of mention. She has started this fall an experiment with the preschool girls. Through play, music, story-telling and sanitary drills, etc., she hopes to build up in her little girls a worshipful spirit, right attitudes and habits of living. Through the mothers' meetings and follow-up work, she is trying to bring religious education as practically as possible into the Chinese family. Miss Parker is also wise in limiting her number of children to about a dozen only, and in having an intelligent and enthusiastic Chinese board of directors backing up her new experiment.

The fourth experiment is that of the junior church, started last September by one of the Congregational churches in Tientsin. This is the first organization of the kind that we have in China. It is divided into two departments; namely, the Yu Chih Pu (幼稚部) and the Shao Nien Pu (少年部). The former is for those below ten years of age, the latter for those between ten and sixteen. Each department elects its own officers and various committees. Each department has its own advisers appointed by the adult church. Pastor

Wei is hoping that beginning from next year the junior church will appoint their own advisers. Each department with the help of advisers manages its own affairs and holds its own services of worship. Of course, in its first year it has many defects, but it is nevertheless a noble experiment—an experiment worthy of commendation. shows a recognition on the part of the pastor and adult members of the psychological differences between adults and children, and therefore of the necessity of providing a special service for the latter. It will lead to a gradual development of indigenous hymnology and rituals for children, as those we have now are either too foreign or not very healthy for the religious life of children. all, it is a great blessing to the Chinese church in that it foresees the value of training her future constituents and of cultivating fellowship as early as possible.

Fifthly, the organization of the Council of Council of Religious Education of the China Christian Religious Educational Association marks an advance Education the field of religious education. special field is schools and colleges. Its task is to promote those aspects of religious education which involve direct control on the part of the faculty, such as curriculum work and public worship, and to correlate its activities with those of other agencies, such as the encouragement of spontaneity in organized religious activities of students and voluntary Bible classes. Having secured a full time secretary, the Council has been able to render services to schools and colleges in various ways.

Conference on Religious Education
Religious Education

Association on the twentieth of November.

The chief interest of the conference centered around such vital problems as those of a religious work director, the voluntary principle and a unified program. The Faculty-Student Institutes were called by the National Committee of the Y.M.C.A., with which the China Christian

Educational Association was coöperating. The object of the institutes was to bring together student leaders and discuss frankly the place, program and organization of the Student Christian Association in the Christian schools in the light of the present situation. Such institutes were held in Tsinan, Shanghai, Changsha and Canton. For local as well as for other reasons, not all of the Institutes were equally successful. But in all places both teachers and students have come to feel the necessity of reorganizing the Student Association in order to make it a more powerful spiritual force in the schools. The future of the Student Association seems largely to be dependent upon careful follow-up work and intelligent and sympathetic guidance of faculty advisers.

CHAPTER XXIV

CHINESE CLASSICS IN SCHOOL TEXTBOOKS*

Tseu Yih-zan

This article is an answer to the question, "How much of the Chinese classics is utilized or incorporated in the present-day school books under the category of language readers?" Such an answer can best be given by telling actual facts, by making a survey of the most popular textbooks.

Nature of Classics

(1) that the classics are of different natures, historical, philosophical, poetical, political, etc.; (2) that some of these classics, besides being historical or otherwise, are highly literary in form and matter; (3) that the classics are no longer considered as law books, or sacred books, or canons, in the religious sense of the word; and (4) that parts of them, or selections from them, are taught in schools mainly on account of beauty of diction.

But what are the classics?

In order to understand this, we must, first of all, make clear what is meant by the term "classics."

"Classics"
Two Senses

Naturally, this term, like every other, has two senses, broad and narrow. The broad sense includes the Confucian classics, the histories of the dynasties, the philosophical works of the Chou (周) and Ch'in (秦) dynasties, the poetical works and the essays of the T'ang (唐), Sung (宋), and other dynasties, and whatever is written in "standard" style, ancient, medieval, and modern. The narrow meaning takes in only the so-called "thirteen canons" (十三 經). This latter is the sense we take in this article.

^{*}See also, The Outline Standards of the New System Curriculum, pp. 63-68, 91-94, 113-116.

Thirteen Canons The name of the "thirteen canons" are as follows:

- (1) Lun Yü (論語), i. e. Miscellaneous Conversations or Discourses and Sayings of Confucius.
 - (2) Mêng Tzǔ (孟子), i. e. Works of Mencius.
- (3) Shih Ching (詩經), i. e. Book of Odes or Book of Poetry.
- (4) Shu Ching (書 經), i. e. Book of History or Book of Government.
 - (5) I Ching (易經), i. e. Book of Changes.
- (6) Li Chi (禮 記), i.e. Book of Rites, in which are included Ta Hsueh (大 學) (i.e. Great Learning or Great Study or Megology*) and Chung Yung (申庸) (i.e. Doctrine of the Mean or Invariable Medium or Conduct of Life).
 - (7) I Li (儀 禮), i. e. Decorum Ritual.
 - (8) Chou Li (周 禮), i. e. Chou Ritual.
- (9) Ch'un Ch'iu (春秋), i. e. Spring and Autumn Annals, including Tso Ch'uan (左傳) (i. e. Tso's Narratives).
- (10) Ku Liang Ch'uan (穀梁傳), i. e. Ku Liang's Narratives.
- (11) Kung Yang Ch'uan (公羊傳), i. e. Kung Yang's Narratives.
 - (12) Hsiao Ching (孝經), i. e. Book of Filial Piety,
- (13) Îrh Ya (爾雅), i. e. Literary Expositor (a dictionary of terms).

New System Series Below is a list of selections made from these classics in two series of textbooks published by The Commercial Press:

(I) (New System Series) Chinese Language Readers for Junior Middle Schools (新 學 制 初 中 國 語 教 科 書), a series of six books, first published in 1923.

^{*}This term was coined by the present writer a number of years ago when he had the fancy of translating this little classic.

Book I

Lesson 4, a chapter from Mêng Tzǔ (No. 2) rendered into modern pei hua (白 話).

Lesson 5, the same chapter in the original language.

Book II

Lesson 10, a chapter from Mêng Tzǔ (No. 2) rendered into pei hua.

Lesson 11, the same chapter in the original language.

Book III

I.esson 2, a chapter from Mêng Tzǔ (No. 2) in the original language.

Book IV

Lesson 1, a chapter from Mêng Tzǔ (No. 2).

Lesson 11, odes from Shih Ching (No. 3).

Lesson 12, a chapter from Mêng Tzǔ (No. 2).

Lesson 24, a chapter from Lun Yü (No. 1).

Lesson 25, a chapter from Mêng Tzǔ (No. 2).

Book V

Lesson 1, three chapters from Mêng Tzǔ (No. 2).

Lesson 12 (part of), a selection from Tso Ch'uan (No. 9).

Lesson 28, a selection from Tso Ch'uan (No. 9).

Book VI

Lesson 4, a selection from Tso Ch'uan (No. 9).

Lesson 27, a selection from Li Chi (No. 6).

Lesson 36, a selection from Tso Ch'uan (No. 9).

Lesson 37, a selection from Kung Yang Ch'uan (No. 11).

Lesson 44, two chapters from Mêng Tzǔ (No. 2).

Modern Textbook Series (II) (Modern Textbook Series) National Readers for Junior Middle Schools (現代初中國文教科書), a series of six books, first published in 1924.

Book I

Lesson 1, a chapter from Mêng Tzǔ (No. 2).

Book II

Lesson 19, a chapter from Mêng Tzǔ (No. 2).

Book III

Lesson 1, two chapters from Mêng Tzǔ (No. 2). Lesson 2, a selection from Tso Ch'uan (No. 9). Lesson 24, a selection from Tso Ch'uan (No. 9).

Book IV

Lesson 2, a selection from Tso Ch'uan (No. 9). Lesson 35, a chapter from Mêng Tzǔ (No. 2).

Book V

Lesson 1, a chapter from Mêng Tzǔ (No. 2). Lesson 6, a selection from Tso Ch'uan (No. 9). Lesson 12, a chapter from Lun Yü (No. 1). Lesson 24, odes from Shih Ching (No. 3).

Book VI

Lesson 9, a chapter from Mêng Tzǔ (No. 2). Lesson 25, a selection from Tso Ch'uan (No. 9). Lesson 33, odes from Shih Ching (No. 3). Lesson 34, a selection from Kung Yang Ch'uan.

Classics not used

This survey of two of the most popular series of readers shows us that no selection has been made from Shu Ching (No. 4), I Ching (No. 5), I Li (No. 7), Chou Li (No. 8), Ku Liang Ch'uan (No. 10), Hsiao Ching (No. 12), and Êrh Ya (No. 13). This is so because they are too difficut in language, or too

technical in subject-matter. They are less useful to the modern student; they are books on ancient history, ancient philosophy, ancient government, and ancient philology that the modern student can hardly comprehend. The classics that have been made most use of are Mêng Tzǔ (No. 2), Tso Ch'uan (No. 9), and Shih Ching (No. 3), which tell in beautiful language things of modern value or of modern interest. Lun Yū (No. 1), Li Chi (No. 6), and Kung Yang Ch'uan (No. 11) are the classics from which only a few excerpts have been made.

By carefully reading the selections as given in the two series of readers, we know that none of them are meant for instruction in Confucian doctrine or anything of the sort. They are there simply for the purpose of teaching the beauty of classical language, in the form of a story or of a song.

The two series of langauge readers we have just studied have been compiled for the junior middle school, which is the proper place to taste bits of the classics. In the primary school, where most emphasis is laid on the spoken language, no classics can be taught and understood. In the senior middle school students are required to study complete classics or their abridged editions; for example, "Selection from Hsün Tzǔ" (Student's Chinese Classic Series, 學生國學叢書荀子 published by The Commercial Press).

Radical educators to-day cry out against teaching the Confucian classics. "Excepting parts of Mencius," they say, "all the classics are out of harmony with modern democratic principles." In "Yü Ssǔ" (# **) (i. e. Language Thread), a periodical recently started in Peking, two sections have been purposely done into present-day language to show the empty or illogical way of talking of the ancients. On the other hand, long lists of classics and their commentaries are annually reprinted by the Commercial Press and other publishers, and, so far as reports go, their sale is ever on the increase. And some time ago a school was started somewhere in Kiangsu to teach the classics and nothing

but the classics, according to the old method. Does this mean that we are going to have a revival of classical learning? It seems to be safe to say here that, as the classics have their special value, they will never die, though they will not occupy so much the attention of the modern student, who has a great deal to do with the sciences, the arts, and other things that are necessary for the betterment of his surroundings and for the salvation of his country.

CHAPTER XXV

ECONOMIC STATUS OF CHRISTIAN SCHOOLS AND ECONOMIC STRENGTH OF CHINESE

A. J. Bowen

China is as yet, and for many years will China continue to be an agricultural country, with Agricultural considerably over 300,000,000 of her people depending directly on agriculture for a living. A survey of 202 farms near Changchow, in Kiangsu, gave an average of 14.3 mow, 2-1/3 acres, per family, while the average family income from all sources was \$316.64 local currency, the average family being composed of 4.8 persons. similar survey of 102 farms near Wuhu gives the average size of the farms as 24.9 mow, or 4.15 acres. The average size of 899 farms in Chihli, Shantung, Anhwei and Kiangsu is 32.88 mow or 5.48 acres, with the average size of the family 5.51, and the family income \$210. Of these 899 farms the average cost for the main items of living, not considering marriages and funerals, which frequently take more than an entire year's income, was as follows:

| Cost for food | | ••• | | \$123 |
|------------------------|---|-----|-------|-------|
| Cost for clothing | | | • • • | 21 |
| Cost for rent | | | ••• | 15 |
| Cost for fuel and ligh | t | ••• | | 25 |
| | | | | |
| | | | | \$184 |

A helpful correspondent has secured and tabulated the following data from ten pastors in Central Anhwei, based on a middle-class family, for their annual expenditure:

| | Village | Market Town | City |
|----------------|---------|-------------|---------|
| Weddings | | | |
| Christians | 100-200 | 125-300 | 150-400 |
| Non-Christians | 150-400 | 200-500 | 300-600 |
| Funerals | | | |
| Christians | 100-150 | 150-300 | 150-400 |
| Non-Christians | 100-300 | 175-400 | 200-500 |
| Worship | | | |
| Christians | 3- 35 | 4- 40 | 5- 50 |
| Non-Christians | 20- 80 | 30-100 | 40-120 |

Economic Standards of Students Such facts as these need to be kept in mind when we are considering the possible support of Christian, or as more commonly called,

'Foreign Colleges' in China. While it is true that the larger proportion of the students come from cities, from commercial and official circles, still even in connection with these classes, except the favored few, the economic standard is not high, and the margin between family income and necessary living expenses is pitiably small. But the desire for and appreciation of education is so great that unusual sacrifices are made by parents and the family to enable the children to secure a good Then again Chinese students are quite as willing to 'work their way through college' as students of other lands, though the opportunities for doing this are much more limited, in China than in other lands and the financial returns more so. The struggle for existence is so keen, that outside of teaching and office work, the financial returns for several hours of labor per day for a student are so meagre that they are not worth while so far as school expenses are concerned.

Economic Status of Christians

There is, I think, agreement that these foreign's schools should be turned over to the Chinese at the earliest possible moment, as to control, ownership, operation and financing; and that it is to the Chinese Christians, the Chinese Church, that this transfer should be made. But the

economic status of Christians is not much above the general economic level, and we know that Christians have very great difficulties in paying the *fees* required by these schools, to say nothing of *supporting* them. Christians are even more anxious for education, and will make greater sacrifices for it in general than non-Christians, but their surplus is too small for them to do much as yet.

There are now, enough Christian colleges Main Burden and universities established to meet the needs of the Christian community for many years to come. Most of them have fairly adequate plants, so far as grounds and buildings are concerned. For the most part, these have been provided by Christian friends from abroad. So the Chinese Church in taking over these plants will not need, relatively, large property equipment funds for some The main burden will be up-keep and operating expenses. In fact the missionary societies have not, as a rule, made large direct grants for grounds and buildings, at least not for buildings. Most of these, with the notable exception of Canton Christian College, have come from special donors, in the homelands, outside of and over and above the ordinary mission board grants.

When we come to the up-keep and Upkeep and operating expenses of the schools, we reach Operating the real difficulty of the matter. I have before me a treasurer's report for the year 1924-25. The total amount budgeted and actually received was \$305,210; of this \$157,755 came from foreign sources, and \$147.455 came from Chinese sources. Of the former, \$27,000 was cash grants from mission boards, \$64,720 was mission board support of missionary teachers, and \$19,031 was interest from endowment funds held abroad; of the latter \$100.499 was for tuition, and \$42,781 for board and such items . . . That is, so far as local funds that could be used for paying teachers' salaries and running the school, only one third, approximately, comes from Chinese sources, and this is probably a better showing than most of the larger universities could make. With the exception of Canton Christian College, where two-thirds of its entire budget

(exclusive of buildings) comes from Chinese sources, practically all of the others receive more than half of their total current budget from abroad. Few, either of missionaries or of Chinese Christians, realize the immense sums that are annually expended in running these institutions—and there is not one that is not cramped and unable to do what it feels it should and could be doing in more efficient work, with a few more tens of thousands of dollars. I give here the totals of the 1926–27 budget of one of the more conservative of the larger institutions: the items of the others would differ, but the grand totals would be somewhat the same, so it may, for our purposes, be taken as typical.

| Arts & Science instruction, supplies, departmental | |
|----------------------------------------------------------|----------|
| expense | \$58,793 |
| Agriculture & Forestry instruction, supplies, de- | |
| partmental expense | 39,783 |
| Agriculture & Forestry experiment stations | 46,839 |
| Sub-freshman year | 27,133 |
| Language School | 18,454 |
| Middle & Primary Schools | 41,676 |
| Construction department | 5,801 |
| Administration for all of the above | 25,372 |
| Operation & maintenance of all of the above | 29,025 |
| Library of all of the above | 15,171 |
| Reserves & allowances of all of the above | 7,840 |
| Student activities, athletics, etc., of all of the above | 6,995 |
| Dormitories & Dining halls of all of the above | 24,845 |
| Contingent of all of the above | 1,512 |
| | |

\$349,239

The pay roll for Chinese staff is \$114,324 The pay roll for foreign staff is 112,107

\$226,431

Invested Endowment

None of these institutions has much invested Endowment. Of course for missionary societies to support a large percentage of the foreign staff, and give generous money grants in addition, is the best kind of 'endowment.' But were the Chinese Church to take over these schools now, there would be very little income-producing funds to be turned over, and very likely it would be difficult to build up such funds from abroad. China is far away, the future of such funds, even of these schools, is not quite clear in the minds of American people, and men and women of large means, from whom only such funds can come, are liable to be conservative and hesitant in giving large sums for endowment.

Again, the alumni of these Christian Alumnt colleges and universities are relatively small in numbers, and as yet of not considerable wealth. Moreover. with China struggling desperately to develop and maintain her own institutions of higher learning; with the growing nationalism and the most legitimate and patriotic demands on all Chinese, Christian and non-Christian alike to preserve their own civilization, to encourage their own undertakings, to be free of foreign domination, direction and control, it would seem that any possibility of any large financing of these Christian schools by Chinese is considerably in the future. I think, also, all are agreed that these schools are regarded as too foreign, and until that opinion can be modified by the existence of larger Chinese controlling personnel, by being under, if not a part of, the Chinese system of education through registration and other means, and probably by less dependence on funds from a foreign land, we may not expect even Chinese Christians, had they the money, to be very generous in their financial support.

Foreign Staff
Some might think that if a large number of the more expensive foreigners were to drop out, this would reduce the expense sufficiently so that the Chinese could largely finance the school. But this, I fear, will not bear searching scrutiny nor does it carry any weight. In the first place the foreigner would in nearly all cases need

to be replaced by well trained returned students, and when this is done the saving in salaries is not so great as many think. But more especially, these 'foreign' schools are able to maintain a very high tuition fee, at least twice as high as the government institutions, very largely because the foreigner is there and in control and teaching. Without him these schools would, in the natural competition with schools that would be somewhat similar to them, be obliged to reduce their fees to approximately the level of similar schools. Without government grants or large subsidies from churches or philanthropic friends, they would not be able to maintain their standards, and would soon become second or third-rate schools. The weakness, and at the same time the strength, of these schools now is their large and regular foreign income, and a large and fairly well-trained and devoted foreign staff. Fortunately, an increasing number of adequately trained Chinese teachers, capable of doing the best kind of work, is being rapidly developed. Also men with administrative experience are emerging, and it would seem that we shall be able to secure the right kind of teachers and administrators before we can secure sufficient financial support in China. This will come more slowly, but no one can doubt that it will come in time. Christian education is a permanent and essential need of all lands, and the millions of dollars annually given by Christian peoples to round out and supplement general education, even in the most advanced countries, educationally, would seem to indicate that in due time Christian people in China will also see to it that Christian schools are available for their sons and daughters.

Conclusion The conclusion then would seem to be that the Chinese support and control of these Christian schools and colleges will be a gradual process, calling for increasing mutual trust and coöperation, a willingness on the part of the foreign interests to relinquish administrative control more rapidly than financial support can be assumed, the degree and rapidity depending to some extent upon the willingness of Christians in the homelands to give their money irrespective of who controls. And I think we may well expect that so long as the primary aims

and purposes of these schools are maintained, Christian people in America are going to trust the Christian people in China, even as they have trusted the missionaries whom they have sent out, and will be willing to continue to send funds and missionaries so long as the Chinese Church really wants them.

CHAPTER XXVI

EDUCATIONAL CONDITIONS AND STUDENT LIFE

T. Z. Koo

The following paragraphs are written from the point of view of a layman and observer. As far as possible the conditions described are those taken from the senior middle schools and above.

The Number of Schools

No statistics are yet available for the year 1925. The number of middle schools probably will run well into 1500 or more. The following two tables taken from the joint report of the National Association for the Advancement of Education and the National Federation of Provincial Educational Associations for the year 1924 will convey some idea of the extent of higher Education in China at the present time.

Table I. Professional Distribution of Colleges

| Athus of schools | rumber of schools |
|-------------------------|-------------------|
| Universities | 35 |
| Teachers' Colleges | 8 |
| Agricultural Colleges | 7 |
| | 13 |
| Commercial Colleges | 8 |
| Medical Colleges | 7 |
| Law Colleges | 33 |
| Total | 111 |
| e II. Distribution of C | olleges by Suppor |
| Sources of Support | Number of school |

Tabl

| Sources of Support | Nun | nber of | school |
|---------------------|-----------|---------|--------|
| National | | 30 | |
| Provincial | • • • | 48 | |
| Private | | 29 | |
| Mission and Foreign | • • • | 18 | |
| Total | | 105 | |
| Total | | 120 | |

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m rt}$

The growth in number of schools in the past year is not large and most of it is in the middle school field. The more recent additions in the University field are the North-Eastern University in Moukden, the South-Western University in Yunnanfu, the North-Western University in Sianfu and the Kwangtung University in Canton.

School Finance There has been no noticeable improvement in school finance in the past year. It was not an uncommon thing to come across schools where the teachers had not received their salaries for three, six, or ten months. In general, higher education is supported from national funds, secondary education from provincial funds and elementary education from county or local funds. But with all sources of income, whether national, provincial or local, drained to the utmost limit by the militarists, Chinese schools have had a difficult time financially.

Staff Conditions Several circumstances have contributed to a lowering of the morale and quality of the teaching staffs.

- 1. The irregularity of salary payments have turned away many a good man from educational work. Others have resorted to taking on concurrent positions in several schools in the hope that when one school is not able to pay the salary another may. Both are detrimental to the cause of education in China.
- 2. The increasing use of schools for the propagation of various "isms" such as communism, nationalism, etc., has brought a divisive influence into educational circles.
- The predominance of political influence in educational appointments has drawn many office-seekers into educational work who are in no way qualified for it.
- 4. The truculence of students has also caused many good men whose hearts are in education to hesitate going into that field.

Discipline in the schools reached its lowest ebb last year. A radical group of students captured the student union and thus dominated the student body, making it almost impossible for the authorities to maintain discipline. Generally speaking, discipline is well maintained in mission and private schools, while in government institutions it has been notoriously weak. The loss to the student in the character-forming influences of the staff and school as a result of this state of affairs is a serious one.

Trends in Secondary Education

- I. In the field of secondary education, the following trends may be mentioned briefly:
- A. To place growing emphasis on the teaching of science. This trend will receive added impetus when the China Foundation makes the returned Boxer Indemnity from the United States available for the betterment of scientific equipment and teaching.
- B. To give more place in our middle schools for vocational training. More than 90% of middle school graduates never go on for university training. It is therefore felt to be imperative that the middle school should greatly modify its nature as a preparatory school for college and take on more vocational training.
- C. To improve the teaching of the national language.
- D. To discourage co-education in middle schools.
- E. To add to the curriculum of middle schools subjects related to problems of practical living and Chinese social conditions.
- F. To tighten up discipline. In some provinces, notably the Three Eastern Provinces, this takes the form of negative suppression of almost every form of extra-curriculum student activity. But the general trend is to encourage students to take part in legitimate activities under the supervision of the staff.

Trends in Higher Education II. In the field of higher education, the following are noticeable:

- A. To emphasize the importance of developing among university students the spirit of scientific research and initiative.
- B. To encourage closer coöperation between government colleges and universities. This is evidenced by the formation of the National Federation of Chinese Universities.
- C. A disturbing trend in the field of higher education is the increasing use of the universities as propagation centers for "isms" of various kinds. Determined efforts have been put forth by different groups of people to capture existing universities and establish new ones for the purpose of indoctrination of students.
- D. To work for larger freedom of the educational institutions from government interference. It is the belief of most educators that for the proper development of higher education in China, the colleges and universities should be given a fairly free hand in their internal administration.
- E. To extend university education more and more to women students.
- F. To work for a more complete separation of religion from education.

Briefly, the above paragraphs describe in brief outline some of the more outstanding conditions in the educational world of China to-day. Before passing on to conditions among students I must pay a tribute to the men and women who against severe odds, are carrying forward the educational program of the nation. In spite of internal warfare, financial uncertainty, political intrigues, student unions, etc., education has remained national in scope, forward-looking in spirit and steady in growth. The only misgiving some people have is that our education at the present time is too much the imparting of knowledge and too little the training of character.

STUDENT LIFE OF CHINA

In History

Students have played an important part in the history of China during the last 25 years. It will help greatly our understanding of student life to-day if we first make a study of their role in history.

As far as students are concerned, the past 25 years can be divided into three periods.

The Revolution Period 1900-1911

The Tung Men Hui, which was mainly instrumental for the downfall of the Manchu, was almost entirely composed of men and women students. The conviction which animated students in those days was that national salvation lay in the downfall of the Manchu dynasty. For that conviction they plotted, fought and died. History will probably dismiss the several unsuccessful revolts engineered by the Tung Men Hui students with a brief mention. But we must not forget that behind each abortive attempt to overthrow the Manchus was hidden a wealth of student romance, heroism, and single-hearted devotion and sacrifice.

This period culminated in the Revolution and the establishment of the Republic in 1911. The work of the Tung Men Hui during this period broke the prestige of autocratic government in China. This is no mean achievement. Autocracy had been entrenched in China for more than two thousand years. The students of China destroyed it in ten.

Patriotic
Period
1911-1919
After the establishment of the Republic the students who took part in the revolution went different ways. Some went abroad for further study in Japan, Europe, and America. Others took office in the new government. Still others went among the people to work for the masses.

With the success of the revolution the Tung Men Hui naturally became very popular and students joined it in large numbers. But these new adherents lacked the consuming purpose of the pre-revolution group. Their hope was for office after graduation from school. These students became trouble makers in school and lovers of the life of ease.

One by-product of the War in Europe was that it startled the student body of China out of its complacency. They began once more to think in national terms and patriotism ran high. Japan's Twenty-one demands served to crystallize this patriotism into a movement. Towards Japan this movement expressed itself in the boycott, and in the country it watched closely those in high places who were suspected of too much friendship towards Japan.

This Movement culminated in the May 4th Student Strike. The students were successful in their two immediate objectives, namely, to drive out the three national traitors and to force the government not to sign the Paris Peace Treaty. This second period definitely broke the prestige of the mandarins in China. When such officers of state like the Minister of Communications and the Minister of Foreign Affairs could be man-handled with impunity by students and then cast out of the Government, the day of the mandarin was indeed past.

After the May 4th Movement students rose Nationalistic to a very exalted place in China. The Student Period 1919 Union was organized at this time. After the and on immediate purpose of the May 4th Movement was achieved the union was used by students to fight the school authorities, and in local politics. They could not return to their studies after all the excitement of May 4th and as a consequence they became a very turbulent group in school, defying discipline, refusing to work hard and generally discrediting themselves in the country. Feeling in the country turned against them and for a time it seemed as if they were going to lose the confidence of the people.

The turning point came when the San Min principles of Dr. Sun Yat Sen, and the work of the Young China Association, began to be felt among students. Nationalism became the watchword. Popular slogans were coined to indicate the program of the nationalists. "Down with Imperialism," "Down with Capitalism," "Revision of the Unequal Treaties," etc., were a few of these slogans.

The first expression of this Nationalistic Movement came in 1922 when the Anti-Christian Movement was launched. Their activities were extended into the laboring class and labor unions and became more numerous and stronger every day. Then came the May 30th incident,* which lifted the ideal of a small group of nationalists and made it into a nation-wide cause. This was bound to happen. If the May 30th affair had not happened some other event would have lighted the fuse for the students.

This third period, which is still in the process of development, has already achieved one result. The students have broken the prestige of the foreigner in China.

Present Period This brief survey brings us down to the present day life of students in China. As far as students are concerned, the May 30th Movement was led by a small group of radical and mostly younger students. The immediate effect of May 30 was to draw students once more into political activities, and to do that they had to strengthen the student union. Both factors affect student life to a very large extent.

I. Recent contacts with school principals Concentraand students indicate beyond doubt that the tion and present generation of students falls far behind Scholarship its predecessors in concentration and scholarship. Students in general can be divided into three classes. One class is composed of those who attend school with no higher purpose than to have a good time. A second class is composed of those who are really seriousminded. The third class is composed of those who come to school because it is the cheapest way for them to live for a few years. The first and third groups, although in the minority, are generally the trouble-makers. second group, although in the vast majority, has generally taken the position of followers. The result has been that ever since the May 4th Movement the student body has been dominated by a small group of radical students belonging to the first and third groups. These have made

^{*1925.}

conditions in school so bad that in many institutions it has not been possible for students to do any real study during the past few years.

Reaction Setting in Fortunately, a reaction is beginning to set in. The majority group, which had hitherto followed the radical leaders pretty much, is now beginning to assert itself. In some places they have organized a "Love the School Movement," the purpose of which is to weed out, in coöperation with the faculty, the radical trouble-makers who are making it impossible for students to study. This Movement is already making an appreciable difference in the schools where it has been organized.

Corporate
Life Among
Students

II. This phase of student life is conspicuous by its absence in the average Chinese school. The problem which many students place in the foreground to-day is the aridity of their life in school. There is little corporate fellowship between faculty and students and between student and student, and there is a dearth of corporate activities in many schools to bring these together. In other words, as one eminent educator said to me, Chinese schools are failing signally in one of the most important functions, that is, to give training to students in corporate thinking and living.

III. It has been most interesting to observe Bodily and the difference in the physique and mentality of Mental Health students in different parts of China. Students of Students in Manchuria are sound in body but rather young in mind. Compared with students in other parts of China, they are, I should say, at least five years behind in thought. In Shantung, students are sturdy in build and deliberate in thinking. In East China, students give one the impression of being most well cared for physically but rather easy going in thought. They are certainly the most luxurious students in the whole of China. In Wuchang one will probably receive at first rather a depressing impression from students. Physically, they look worn out and mentally they do not seem to care for anything. One reason I have heard given for this impression is the fact

that Wuchang schools are most inadequately supplied with dormitories. As a consequence, students are forced to seek for board and lodging in the cheapest homes and boarding houses, much to the detriment of their own bodily and mental health. I mention these few places to indicate a general deficiency in student life to-day, namely, lack of proper provision for school hygiene and stimulation for hard, sound thinking among students. The students are left pretty much to their own devices in these two respects.

Extra-Curriculum Activities

- IV. In addition to the usual scientific and literary activities of students, the Chinese student also engages in the following extracurriculum activities:
- A. The Renaissance Movement work. This largely takes the form of discussion clubs, literary effort, and giving addresses.
- B. The Student Union. Ever since the May 4th Movement, the union has occupied a good deal of the time of the student outside of his classroom period.
- C. Social service. This has generally taken the form of free school work, citizenship and popular lecture work, patriotic demonstrations, fighting social evils, etc.
- D. Political propaganda work. The Kuo Ming Tang group has been particularly successful in projecting their program among students. In practically every school there is a branch of the Kuo Ming Tang.
- V. Movements among students. Many movements are going on among students to-day. A few may be mentioned here.
- A. The Nationalistic Movement. This movement is centered round the Young China group. Their chief organ is the Awakened Lion.
- B. The Communistic Movement. This is at present a small Movement, but it is a well-organised one and the workers in it are extremely hard-working people. Its strength is more in Southern China.

- C. The Anti-religion and Anti-Christian Movement This Movement started in 1922 in Shanghai and Peking. It is steadily gathering strength.
- D. The Anti-Imperialism League. This movement is largely sponsored by students who are enamored of the Russian Revolution.

Citizens' Revolution

- E. The Citizens' Revolution Movement. This Movement has a Nationalistic and an Anti-Christian Program.
- 1. The Nationalistic program is composed of the following planks:

Recovery of foreign settlements.

Tariff autonomy.

No quartering of foreign soldiers and police in China.

Abolition of consular jurisdiction.

Prohibition of foreign mills in China.

Recovery of control of foreign schools in China.

Prohibition of the propagation of religion by foreigners.

Prohibition of foreign vessels in inland navigation.

Confiscation of foreign property not properly secured.

Anti-Imperialism Week May 30 to June 5.

Promotion of military training and student army.

Federation of working men and farmers.

Education of illiterates in China.

Emancipation of women.

2. The Anti-Christian program consists of the following.

Christmas Anti-Christian week.

Closing or taking over of Christian schools.

Urging students to leave Christian schools.

Organizing students for vacation anti-Christian work.

Disruption of Christian organizations from within.

Forbidding of participation of Christian students in national undertakings.

Student Control F. Student Control of School Movement.
This Movement also has two parts to its program.

1. Participation in Administration.

Student Union to have equal representation on faculty.

Student Union to have control of right of publication in the school.

Students to pass on budget and decide on its use.

Student voice to be supreme after two vetos by the faculty.

2. Program of School reforms:

Reduction of school fees.

Elimination of all subjects unsuited to the spirit of the time.

Addition of courses related to practical living.

All middle schools to have course of organization, development and history of Chinese society.

Student union to supervise instruction given by teachers.

More laboratories and libraries.

Improvements in sanitary arrangements in schools.

Abolishment of all unreasonable school regulations.

School G. Love the School Movement. The last-mentioned two movements represent the radicals among students. The "Love the School Movement" was started by the moderates who wanted to reduce trouble-making in the schools to the minimum through coöperation between the student union and the faculty.

Student Thought What are students thinking about? Under the stimulus of the New Thought Movement, students have shown great intellectual activity. The three men who have had the greatest influence upon student thought to-day are Liang Chi Chao, Hu Suh and Chen Tu Hsiu. The following summary will give some idea of the range of topics covered in student thinking.

- 1. School life and the formation of character: the problem of the cultivation of the personal life.
- 2. Social intercourse between the sexes: the problem of marriage, free love, etc.
- 3. Transformation of the family organization: the problem of relationship to parents, family responsibility, individual homes.
- 4. Life-work after graduation: the problem of earning a living. There are many jobs which provide work students like to do but to which are not attached any rice bowls. On the other hand, many sinecures with no work have fat rice bowls attached.
- 5. National Poverty: the problem of population, its regulation and distribution, birth control, capitalism, industrialism.
- 6. Christianity and imperialism: the problem of Christianity and foreign influence.
- 7. Students and politics: the problem of fighting evil forces in the country, resisting external aggression, militarists, bandits, Kuo Ming Tang principles, communism, nationalism.

- 8. The personal economic problem.
- 9. China and the World: the problem of war, economic impact between nations, nationalism and internationalism.
- The meaning of life: the problem of religion, materialism, spiritual experience, and culture of the race.

In addition to the above, Christian students are thinking also on the following subjects:

- 1. The Christian school: the problems of its future, registration, control and support.
- 2. The Anti-Christian Movement: the problem of the attitude to the movement and how to meet its attacks.
- Contribution of Christian students to China: the problem of discovering that contribution and how to render it.
- 4. Christian students and patriotic movements: the problem of attitude and participation.
- 5. Indigenous Christianity: the problem of the Church, missions, missionaries, theology, etc.
- 6. Christian living in the school: the problem of living a Christian life among fellow-students.

Attitude for Religion

Attitude for Religion

And Christianity, the vast majority of them are indifferent to religion. They can see no connection between life in school and religion. Others are frankly atheists. They do not believe in the spiritual basis of life. Many others take what is termed to-day in China "the scientific attitude of mind" and maintain an attitude of rational doubt towards religion. On the whole, students to-day consider religion as something for the uneducated mass, whose minds need the supernatural in their outlook upon life. Only a very small number of students have any faith in religion to-day.

This, however, must not be interpreted to mean that Chinese students though irreligious are also immoral. Compared with students in other countries, there is much less immorality among students in China. The centuries of moral training of the Chinese people are in their favor in this respect.

When we come to study the attitude of students toward Christianity we shall find three kinds of reactions. First, those who are nationalistic in outlook oppose Christianity because of its foreign connections. Second, those who are rationalistic in outlook object to the dogmatic assumptions of the Christian religion. Third, those who are atheist in conviction naturally have no use for Christianity.

General
Attitudes

The addition to these three more or less reasoned attitudes, I must add two other general attitudes shown by a very large number of students to-day. The first is the attitude of deadening indifference shown by both Christian and non-Christian students towards Christianity. The second, which is even more painful to observe, is the attitude of utter contempt which is being increasingly shown towards Christianity and Christians. That we who have given all we have for the cause of Christ should have brought contempt and rebuke upon His name instead of glory is indeed a sobering thought for us.

Such in brief we find our students to-day. The future of China is wrapped up in them. There is much in the situation to give us concern. Yet we are not downcast, because the Chinese student has never yet failed to rise to the call of the country. Mistakes there have often been, excesses too. But so far, in the past twenty-five years, they have hewn true in every crisis and on that we must rest our case.

CHAPTER XXVII

EVANGELISTIC WORK IN COLLEGES AND UNIVERSITIES

T. L. Shen

I. Introduction

The word "evangelism" is so common in First Definition Christian circles that it has almost lost its real of Evangelism significance and proper indentification. In dealing with the present topic, it might be well to give first two leading definitions in order to limit the scope of treatment in this article. First, there are people who think student evangelism should be a direct effort to help students to face the full implication and significance of Christianity for their whole personal life and for the life of society all about them. Secondly, there are those who believe it should be a general process of discovery with. and presentation before, students of all religious knowledge and experience, including ethical and spiritual heritages from Christian and other sources, the encouragement of the spirit of sincerity and open-mindedness, and the habit of study and self-cultivation. Of course these two statements are by no means mutually exclusive. They agree on many The interesting thing is that while in our colleges and universities the professed and stated purpose of evangelism is the former, the actual carrying on in the emphasis, approach and direction of the work is really in line with the latter. For the sake of convenience, the writer will from now on take the second definition to represent what is termed student evangelism in this article.

Second Definition of Evangelism An acceptance of the second definition as outlined above will also enable us to free ourselves from the habit of considering evangelism as a mere campaign or a series of revival meetings. Too many have questioned the usefulness of an isolated and poor campaign simply for its own sake, and under the spell of bewilderment have given up evangelism altogether. It is high time for us, therefore, to consider the question as a whole, and to find a scheme sounder and more inclusive than the evangelistic campaign itself.

New Evaluation Needed Furthermore, the signs of the hour also demand a fresh evaluation of the work done and a thorough consideration of the future task that is before us, "The strong nation-

alistic feelings; the violent reaction against 'imperialism' in religion and all intensive propagandic efforts; the indifferentism produced by what students feel to have been excessive emphasis on religious meetings and classes in Christian schools, combined with the scientific and other objections to all religions;"—these and other conditions make it necessary for the Christian educators to reconsider and reaffirm the whole range of things in connection with student evangelism from its aim down to its concrete program. The writer will endeavor in this article to review this trend of research and experimentation in the various colleges and universities of China.

II. THE TASK OF STUDENT EVANGELISM

This change of attitude, as the writer sees Fundamental it, is not a sort of giving way to secular Task emphasis, nor a relaxation of effort, but is a steady and earnest attempt to get down to the bedrock of the fundamental task of student evangelism. We have just referred to the dissatisfaction with what may be spoken of as a normal traditional program which includes the setting apart of a special time every term for concentrated work and the closing with an emotional call for definite decisions to become a Christian and to render service in the Church. But the tendency now is to spend more time in a painful every-day process in making personal contacts with individuals and small groups and to leave the decision end of it to take care of itself through a long period of reasoning and deliberation.

Recognition of Chinese Religious Genius Another fact which strengthens this position is the realization, on the part of many colleges which are so fortunately situated in the intellectual centers of China, of the importance of giving adequate recognition to

the Chinese religious genius which insists that religion should be left to individual inclination and achievement without organized propaganda and public worship of any sort. This counts on the possibility of the assimilation of the Buddhist culture and its present strength in China regardless of the paralyzing influence of the mercenary monks. Can Christianity make a distinctive contribution to China in this regard, not through the forcing of an entrance but through natural digestion? Is Christianity capable of standing an acid test and a rational exposure? These are the pertinent questions confronting the Christian educators to-day, especially in the realm of student evangelism.

Personal Note Even from the standpoint of education, which should be in essence a tool for enabling and facilitating the share, discovery and interpretation of all truth, this personal note is by far the most important of all. The way to truth is not a standardized one, and each individual should be helped to seek his light in his own fashion. The Christian educators are not exceptions to this general educational tendency, and they also subscribe to the idea of pedagogy as the growth and unfolding of individual capacities. It only remains to be noted that in the matter of student evangelism this policy should be given an adequately fair trial.

Religious Education

Lastly, in the light of religious education, a similar question is also constantly raised. What is the task of religious education,—to turn out a fair number of nominal Christians, or to develop in individual students the Christian outlook and character? When a college student is confronted with Christianity, it is his inner struggle that counts, not his outward conversion. It is digging into the depth, not scratching on the surface; unfolding, not imposition; reorganization of the self, not loss of his identity. The above-mentioned

are some fundamental points that call for a careful study by those who are responsible for student evangelism. The writer is glad to say that from the replies to the questionaire sent out, he is able to find this trend already at work in many quarters of the country.

III. EMPHASES IN EVANGELISTIC WORK AMONG COLLEGE STUDENTS

The Emphasis Such a vital consideration of the task of student evangelism will naturally usher in a frank enquiry of the emphases in evangelistic work among our college students. In the first place student evangelism has emphasized the church rather than the individual. The Church, sometimes, instead of Christ, is the object for which students are won. Unfortunately, the meaning of Christian fellowship in the Church is very meagre and vague to students, and besides the implication of church affiliation is not real to them. There are signs showing that religious educators have come to see that it is more important to emphasize the individual who will contribute to the real life of the fellowship rather than the intangible fellowship itself.

Christian Philosophy

In the second place, student evangelism has emphasized the Gospel rather than the Christian philosophy of life. Usually the Gospel presents the historical setting of Christianity which is simple and easy to understand. College students want something which will satisfy their intellectual imagination and meet their need of personal growth. In addition to the social significance of the Christian religion, they wish to get down to the ultimate values that constitute a synthetic Christian view of the universe. Recent experiments in one or two leading Christian colleges are along the direction of a new emphasis on this more fundamental issue.

Achievement Thirdly, sometimes student evangelism has emphasized the idea of transformation rather than that of achievement. The Christian theory about sin and its forgiveness is a good one, but it is not a vital religious problem with college students as compared with

the positive creative capacities with which they are heavenly endowed. The Chinese religious heritage teaches light more than power. It explains freedom from sin to be simply a return to the straight path by thinking of things good and striving to attain. In order words the process is one of cultivation and achievement. This is an important point to note and so far it is an emphasis that has been made in only a few instances.

Lastly, student evangelism has emphasized the mystical rather than the rational aspect Aspect of religion. It is easier to attribute spiritual knowledge and experience to mysticism. But college students will always ask for the reason why they must resort to emotion when intellect and will too can perform the same function. Really to live as a Christian requires understanding as well as appreciation of life. This rational emphasis is a more difficult one to make, but is nevertheless gaining ground among the leading student evangelists to-day.

In a way these emphases are all interrelated Main Factors and they can be summed up in one statement. Such an evangelistic note will necessarily include the following important factors: namely, the apprehension of life, the realization of self, and the cultivation of conduct. in Chinese they are 辨生, 明我, N 行. Recent reports on student evangelism indicate that those contents can always link up with the student's own conscious personality. They indicate that religion can not profitably be dissociated from one's knowledge and experience. A spiritual awakening is always a matter of spiritual deepening. Knowing these things, Christian educators are endeavoring to put new contents into things that have meaning for students, instead of wasting time on worn-out terms that do not enlist their vital interest.

IV. STUDENT RESPONSES

College Student Attitude

Now we shall review briefly the attitude of college students towards evangelism. On the whole students respond to personal appeals quite freely. Personality of leadership always

counts most, that is, leadership with insight, vision, moral height and spiritual richness. Leaders need not be professional preachers, or even necessarily outsiders. They need less to speak in public than to have informal, unhurried meetings with individuals or small groups of students. When they do talk, they are usually expected to have a central theme, an organized presentation, and a number of questions leading to further study, and thought.

According to the present trend of student Main thinking, there are four kinds of attitude Attitudes worthy of note. First, students doubt whether it is wise to join the church, not only because of the lack of meaning of membership, but also due to their nationalistic feeling—a vague reaction against cultural exploitation. Secondly, they seriously question the so-called missionary policy. Some simply disapprove the philanthropic and aggressive motive: others even fear that missionaries may have ulterior purposes other than religious. In the third place, they are confronted with many theological difficulties, for their failure to reconcile religion with science, their failure to appreciate the final authority of the Bible, their inability to justify the existence of denominational differences, etc. Finally, they are cramped by a general feeling of impotence and uncertainty due to national and world unrest, so that they do not care to be particularly involved in any religious belief or movement. There are other types which are less distinctive and will fall in with one or some of the kinds described above.

V. THE ACHIEVEMENTS OF EVANGELISM

Achievements There is no doubt that student evangelism has accomplished certain results. But the difficulty of measuring results and the anxiety of getting results have led some people to think that such accomplishments have been indeed very limited. Fortunately, aside from the statistical figures, there are at least three standards that are being used to measure the results of evangelistic work in colleges and universities.

First of all there is the revival of spiritual life in individuals and in small groups. This can be secured through careful planning of the whole effort during the year.

In the second place, the creation of initiative among students is another indication of the good work done. Student initiative and responsibility are valuable things to have and can be cultivated and encouraged through everyday contacts.

Thirdly, there is also the production of leadership which does not often follow ordinary efforts. For not all Christian students are inclined to religious activities. It pays to get a few selected leaders who will form the nucleus of a student movement on the campus.

The Aim

It is easy for us to criticise the past and to say that we have no use for spectacular results. But just how can we get down to the bedrock, so to speak? We know that we are not satisfied with a mere confession—even a decision. What we want is actual allegiance to Christ and the living of the Christian way of life; and this life must have its foundation in an honest search for the truth in God and a full appreciation of it. To fulfil this mission of student evangelism is no easy task and is the great opportunity of the Christian educators to-day.

CHAPTER XXVIII

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION

P. Ling

The National Association for the Advance Origin ment of Education was founded in December. 1921, as a result of the amalgamation of three organizations. namely, the Chinese Federation of Education, the New Education Monthly and the Institute of Educational Investigation. As stated in the Constitution, the Association has three aims: (1) to survey the actual educational conditions (2) to study educational theories and methods for the purpose of introducing them into China, and (3) to project educational reforms. In carrying out these objectives, the Association is guided by two principles. first is the scientific and analytic treatment of educational problems, and the second is to secure constructive cooperation from all agencies so that duplicate efforts and conflicting enterprises may be reduced to the minimum.

Membership

The membership of the Association is of two kinds, institutional and individual. There are, up to the present time, 126 institutional members and 2286 individual members. These are distributed over all the provinces and special districts. The institutional members are largely colleges, secondary schools, provincial departments and associations of educationists. The individual members include college presidents and professors, secondary school principals and teachers, elementary school principals and teachers, national, provincial and county educational administrators and officers of social organizations.

Control

The control of the Association is vested in a Board of Trustees consisting of nine

members, who are elected by the institutional members. Their tenure of office is three years and one-third of them are elected every year.

The General Director, appointed by the Board of Trustees, has charge of the administration of the Association. His whole staff consists of Director of Research, Executive Secretary, Director of Village Education, Corresponding Secretary, Statistician, Editor of Publications, Accountant and over ten assistants and clerks.

The support of the Association is derived from membership fees, government subsidies, and special contributions. The China Foundation for the Promotion of Education and Culture has also made a grant to the Association for the carrying out of various projects during the next three years.

The activities of the Association center around the scientific studies of educational problems. The following are the projects in which the Association has been interested.

- Investigation

 1. Objective Educational Investigation.

 During the last three years the Association has conducted a number of investigations as follows:
 - A. General survey of Chinese school education, 1922.
 - B. Preliminary survey of Peking schools.
 - C. General survey of science teaching in China.
 - D. Investigation of the efficiency of elementary schools in important centers.
 - E. Investigation of Dalton Plan in Chinese schools.
 - F. Investigation of the life of Chinese science teachers.
 - G. Investigation of Chinese normal schools.
 - H. Preliminary survey of Wasih schools.
 - I. Investigation of the status of elementary school teachers in Peking.

- J. Preliminary survey of Tsinan schools.
- K. General survey of Chinese school education, 1924.
 - L. General survey of Chinese libraries.

The results of the above investigations have either been published or are in preparation.

- Experiment and Research researches in education. The purpose of this project is to work out a system of education which will be of real service to the Chinese people. In carrying out this purpose the Association has undertaken the following lines of work.
- A. Experimental schools. The association is coöperating with a number of schools of all grades in carrying out various kinds of experiments.

Great emphasis has been laid on school economy. The aim of the Association is to work out standards of education which are within the reach of communities with moderate resources.

- B. Construction of Educational and Psychological Tests. Under the leadership of Prof. McCall and Chinese Psychologists, thirty-three kinds of tests have been constructed and published.
- C. Studies in Physical Education. These studies are conducted by Prof. McCloy under the joint auspices of the National Southeastern University and the Association. They include studies of age-height-weight scale, chest measurement, chest index, medical examination, standard tests in athletics, universal scoring tables for over seventy events in track and field athletics, methods for determining the motor quotient, etc. It is hoped that through these studies a more effective type of physical education, better adapted to the physique of Chinese youth, may be developed.
- D. Experiment of Teaching the National Language to Tibetans and Mongolians. This experiment is being carried out by Mr. S. W. King in the Headquarters of the Pan Shan Lama with good results.

- Science Teaching

 3. Improvement of Science Teaching. For the past few years the Association has taken an active interest in the improvement of science teaching. Beside the studies made by Dr. Twiss and others along this line, the Association has coöperated with the China Medical Board and Tsing Hua College in conducting summer institutes for science teachers.
- Libraries

 4. Library Movement. During the annual conferences the Association has been able to render service in organizing local and central library associations. Although this movement is still in its infancy, it is full of promise.
- Mass Education 5. National Mass Education Movement. The Association has brought about cooperation from all sides in founding the National Association for the Mass Education Movement for the elimination of mass illiteracy and the training of intelligent and responsible citizenship. It is still interested in this movement and is giving as much assistance as necessary.
- Female Education Movement. Realizing that female education forms a vital part of a democratic system of education, a Committee on Female Education was organized for the study and promotion of this phase of education. The experience of the past years has shown that this is rather too big a problem for the Committee to take care of, so a Chinese National Association for the Promotion of Female Education will be formed in the near future.
- Standardization 7. Standardization of Terminology. In standardizing educational, psychological and statistical terminology, three committees have been organized to carry on the work. The reports on psychological and statistical terminology have already been published.
- Lectures

 8. With a view to acquainting school men and the general public with new movements in education, the Association has conducted in the past three years more than eight hundred lectures on various subjects, through its experts, in connection with their investigation tours to various places.

9. Educational Library. Through the grant Educational from the China Foundation for the Promotion Library of Education and Culture the Association has a definite plan for reorganizing its Educational Library so that it will be the most complete of its kind in China.

10. Educational Museum. For the purpose Museum of presenting an adequate picture of the ever changing educational conditions in China as well as in other countries, the Association is establishing an educational museum which will have the following features: 1. Historical Exhibition, 2. Exhibition of Educational Processes, 3. Comparative Exhibition, 4. Exhibition of Special Contributions to Education, and 5. Exhibition of Educational Norms and Standards. is planned that this museum shall be open to the public by January, 1927.

11. Publications. The publications of the Books Association are of five kinds: books on education, psychological and educational tests, bulletins, periodicals and reports. The Association has up to the present published eighty-eight kinds of publications; the "New Education Weekly," issued under the joint auspices of the Association and eight other educational institutions, has a nation-wide circulation.

12. Participation in the World Conference Conference of Education. The Association is one of the charter members of the World Federation of Educational Associations, which aims at the cultivation of international understanding and good-will through educational processes. It has sent delegates to participate in the World Educational Conferences held in San Francisco and Edinburgh and its delegates have been elected as Vice-president and member of the Board of Directors of the said Federation.

What has been mentioned above represents the salient features of the activities of the Association. But the most encouraging feature of the Association is that both institutional and individual members are taking keen interest in its welfare. This interest has resulted not only

in the generous financial support they have given to the Association, but also in their full participation in the Association's activities, without which the Association could not hope to live a full life.

NATIONAL ASSOCIATION FOR THE ADVANCE-MENT OF EDUCATION

DIRECTORY OF OFFICERS AND STAFF OF THE ASSOCIATION

| NAME | TITLE | PREVIOUS TRAINING AND EXPERIENCE |
|---------------|---------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------|
| Tao Tchishin | General Director | M. A. University of Illinois; Dean, College of Education, National Southeastern University. |
| Ling Ping | Director of Researches; Managing Director, New Education Weekly. | Ph. D. Clark University; Commissioner of Educa- tion, Honan Province; Dean, Nankai Univer- sity. |
| Chao Su Yu | Director, Village Education. | M. A. Amherst College; Professor, National Southeastern University. |
| Chang Chi Wen | Head of the Secretariat. | Proctor, Nanking Tea- chers' College; Head of Chinese Secretariat, National Southeastern University, Nanking. |

| NAME | TITLE | PREVIOUS TRAINING AND EXPERIENCE |
|-------------------|-------------------------------------------------------|----------------------------------------------------------------------------------------------------------|
| Hsueh Hung Tze | Statistician | B. A. in Education, National Normal University, Peking. |
| Chin Hsing Wu | Editor, National Language. | Dean of the Language School, Peking. |
| Wang Hsi Cheng | Editor, New Education Weekly. | B. A. in Education, National Southeastern University, Nanking. |
| Chang Hung Hsi | Editor | Editor, Ministry of Communication; Member of Compilation Department, Bureau of Peking-Hankow Railroad. |
| Yeh Chao Lin | Head, Circulation Department of New Education Weekly. | Assistant, New Education Monthly. |
| Chen Wei | Assistant Secretary. | Teacher in Chinese, History, Mathematics, in Hupeh Second, Third, and Girls' Middle Schools. |

| NAME | TITLE | PREVIOUS TRAINING AND EXPERIENCE | |
|--------------------|-----------------------------------------|------------------------------------------------------------------------------------------|--|
| Wang Yin Shih | Accountant and Filing Clerk. | Clerk in the Army. | |
| Hsiao Che Chun | Assistant Business Manager. | Clerk, National Normal University, Peking. | |
| Tso Kung | Assistant in the Editiorial Dept. | Graguate of Hsieh Chun Middle School, Chang- sha. | |
| Li Cheng Hsi | Chinese Clerk. | Clerk, National University, Peking. | |
| Kuan Shih Chung | Chinese Clerk. | Clerk, First Public Elementary School, Peking. | |
| Chao Chung Pei | Chinese Clerk. | Graduate, Third Public School, Peking; Clerk, National College of Arts, Peking. | |
| Ma Keng Yu | Statistical Assistant. | Student of Peking First Middle School, Peking. | |
| Wang Hsiang Su | Statistical Assistant. | Third-year student of the First Middle School, Fengtien. | |

CHAPTER XXIX

THE CHINA FOUNDATION FOR THE PROMOTION OF EDUCATION AND CULTURE

The Sixty-Eighth Congress, Washington D. Origin C., passed in 1924 a joint resolution providing for the remission of further payments of the annual installments of the Chinese Indemnity. In response to this generous act of the United States, a Chinese Presidential Mandate was issued under the date of September 17, 1924, appointing fifteen persons as trustee members to have custody and control of the fund remitted. The first meeting of these members on the day following the issue of the Mandate marks the formal establishment of the Foundation. The members on the Foundation are: Dr. W. W. Yen, Prof. Paul Monroe, Dr. Chang Poling, Mr. Fan Yuan-lien, Dr. Y. T. Tsur, Mr. C. R. Bennett, Mr. J. E. Baker, Dr. Chiang Monlin, Prof. John Dewey, Mr. R. S. Greene, Dr. Huang Yen-peh, Dr. V. K. Wellington Koo, Dr. P. W. Kuo, Dr. Sao-ke Alfred Sze, Mr. V. K. Ting.

The first regular meeting of the Trustees First Meeting was held on June 1925. In order to define more precisely the scope of the work of the Foundation which will not only best serve the most urgent needs of the Chinese educational institutions at the present time, but must also be within the limits of the resources at its disposal, the members of the Foundation resolved that its fund should be "devoted to the development of scientific knowledge and to the application of such knowledge to the conditions in China through the promotion of technical training, of scientific research, experimentation and demonstration, and training in science teaching, and to the advancement of cultural enterprises of a permanent character, such as libraries and the like." This resolution was duly communicated to the United States Government through the Chinese Minister at Washington.

The Foundation further passed several general principles governing the allocation of funds, such as granting assistance to existing institutions having a record of efficient service and administration rather than newly founded institutions, equal treatment of government and private institutions, etc.

The administrative work of the Foundation is entrusted to the Director, Mr. Fan Yuan-lien, who was appointed by the Board of Trustees last June, and the staff of the Secretariat. It is impossible to give a detailed account of the work of the Foundation but a summary review of its work may be attempted here.

Since the Director has assumed office, Principles he has sent out in the name of the Foundation the principles governing the allocation of funds, printed in pamphlet form, to different provincial educational authorities, and also public organizations, such as the educational associations, in order to have the policy and the future activity of the Foundation known as widely as possible, The Foundation up to last February had received over one hundred applications from different schools and scientific or educational institutions in different parts of the country. This shows that the Foundation has already attracted the attention of the whole country. The sum applied for by the various institutions amounted to over twenty million dollars. As the fund in control of the Foundation this year is only some six hundred thousand, there was great difficulty in working out a plan of appropriation that would satisfy each and all.

Applications In view of the fact that the applications have so greatly exceeded the fund available, and further that it is necessary to insure that the fund be granted to deserving schools or institutions, it was necessary for the Foundation to make a thorough study of the institutions that have applied for subsidies. This was achieved in two ways: one was to ask each institution to fill certain questionnaire forms, provided by the Foundation, that would give some idea of the conditions of that institution, while the other was to engage specialists in their different

fields to make investigations. The Foundation was fortunate in being able to secure the enthusiastic cooperation of specialists of various institutions, such as Dr. H. H. Love, Professor of Cornell University, Mr. A. H. Arnold of Arnold and White Corporation, Mr. R. S. Greene, Director of the China Medical Board, Dr. Wm. H. Adolph, Professor of Shangtung Christian University, Mr. G. Barbour, Professor of Yenching University, Dr. John Y. Lee, formerly instructor of Physics, Chicago University, Dr. K. S. Lim, Head of Department of Physiology, P. U. M. C., Mr. W. T. Cheng, Chief Engineer, Lung Yen Iron Mining Administration, Dr. Y. Tang, formerly a Professor of National University of Peking, and many others. With the exception of Kwangtung and Szechuen, where local disturbed conditions made travel unsafe for the officials of the Foundation, they visited practically all the institutions which applied for subsidies. The report of these investigations forms the basis on which the trustee members proceeded with their discussion on the appropriation of the fund.

The members met last February (1926) to Four Groups vote appropriations to the various branches of the work of the Foundation. The plan they adopted was along four lines:—(1) science teaching (2) application of scientific knowledge (3) scientific research (4) cultural enterprises of a permanent nature. This is all in accord with the resolution of last year's meeting. In following this plan, they decided to establish in the six districts, i. e. Peking, Mukden, Wuchang, Chengtu, Nanking, Canton. thirty-five professorships on Chemistry, Physics, Zoölogy, Botany, Psychology and Education. As women's education in China at present needs every encouragement and assistance, some professorships will be endowed in the two girls' higher educational institutions in Peking. summer schools will be opened every year in three places, where courses in scientific subjects will be given to the teachers of secondary schools. On the line of application of scientific knowledge, the Foundation decided to foster in particular the development of agriculture, engineering and medicine. As the fund is limited, it is perhaps beyond the power of the Foundation to give grants to more than one school of each kind. Only three institutions, viz. the Department of Agriculture of the Southeastern University, the Nanyang University and the Hsiang Ya Medical School of Changsha, were chosen by the Foundation to receive the subsidies for applied sciences. For scientific research, the Foundation appropriated grants to the various scientific institutions, such as the Geological Survey, the Science Society of China, and also established research fellowships and research prizes, in various colleges.

Library for Peking

Last, in the field of cultural enterprise, so far only one library project is now being launched. The Foundation has voted one million dollars for the erection of a Peking Library during the next four years. This, when completed, will be the foremost library in this country. In connection with the library work, it is also proposed by the Foundation to establish a professorship and several fellowships of library science in Wuchang.

On the whole, the Foundation may be said to have carried out faithfully the work it was entrusted to do, and it is admirable how the decisions have always been guided by the principles passed in last June's meeting of the Trustees. The institutions that are given subsidies all have a record of efficient service and administration. Included among these are ten government universities, six private colleges or universities, three private secondary schools and four educational and scientific organizations.

All these were decided upon after exhaustive and lengthy discussions by the Board of Trustees during their long sessions in Peking last month. They met altogether eight times in three days. It is noteworthy that some members came from long distances specially for the meeting. Dr. Monroe, for instance, came from New York. Both the American and Chinese members coöperated in a manner that would satisfy the aspirations of the leaders of the world who pin faith on international coöperation in intellectual and cultural affairs. We are sure the Foundation has a great future and that its various activities will be an indispensable force in the reconstruction of China.

REPORT OF REGULAR MEETING

The regular meeting of the Board of Trustees of the China Foundation for the Promotion of Education and Culture was held in Peking, February 26th to 28th, 1926, inclusive. The members of the Board that were present at the meeting were the following: Dr. W. W. Yen, Prof. Paul Monroe, Dr. Chang Poling, Dr. V. K. Ting, Dr. Y. T. Tsur, Mr. Roger S. Greene, Mr. Fan Yuan-lien, Mr. J. E. Baker, Dr. Chiang Monlin, and Dr. Huang Yen-pei. Dr. W. W. Yen presided over the sessions.

The meeting lasted three days, and alto-Appropriations gether eight sessions were held. The applications received by the Foundation were over 100 in number. and, excluding those which specified no figures, the total of the amounts asked aggregated a sum of over \$21,000,000. Due consideration was given to these applications, and after much careful discussion and deliberation the final list of appropriations for regular and special grants was agreed Each individual grant was made with definite conditions imposed on the institution receiving it and no money will be paid till the conditions have been complied with. A few institutions that received favorable consideration of the Board have to be further investigated by the Executive Committee before definite action would be taken.

Total Grants Excluding an appropriation of one million dollars for an up-to-date modern library in Peking, to be paid in four equal annual instalments, the grants made for the first year amount to \$601,000. The first instalments of these grants will be paid in July 1926.

Professor John Dewey, one of the five American members of the Board, tendered his resignation as a trustee of the Foundation, on the ground of age and the number of demands upon his time which would prevent him coming to China to attend the meetings of the Board. Dr. W. W. Willoughby of John Hopkins University was unanimously elected to succeed him.

LIST OF GRANTS

Institution

Annual Grant for 1 year for the 1st year.

Peking National Normal
University

Peking National Normal
An appropriation of

University for Women and Peking National University for Women

National Southeastern University

Wuchang University

Chengtu Higher Normal School and Chengtu University

National University of

National Northeastern University An appropriation of \$149,000 for the first year was made in order to carry out the plan for the establishment of professorships in science teaching in these schools. The plan provides for a seven year budget, the amount of which increases with the advance of time.

| | Sub-tot | al | \$149,000.00 |
|--------------------------------------------------|-------------|-----------|--------------|
| National University of Peking | \$20,000.00 | 10,000.00 | 30,000.00 |
| Nankai University | 30,000.00 | 15,000.00 | 45,000.00 |
| Chung Hua University, Wuchang | 10,000.00 | | 10,000.00 |
| Fu-tan University | 10,000.00 | | 10,000.00 |
| Ta Tung University | 10,000.00 | | 10,000.00 |
| College of Agriculture, National Southeastern | | | |
| University | 35,000.00 | | 35,000.00 |
| Nanyang University | 30,000.00 | 20,000.00 | 50,000.00 |

| Institution A | nnual Grant for 3 years | Special Grant for 1 year | Total Grant for the 1st year. |
|------------------------------------------------|----------------------------|-----------------------------------------|-------------------------------------|
| Training of Chinese Industrial Experts in | | | |
| America under Prof. | | | |
| Joseph Bailie | 10,000.00 | | 10,000.00 |
| National Geological | | | |
| Survey | 35,000.00 | | 35,000.00 |
| The Hsiang Ya Medical | | 4 2 0 0 0 0 0 | |
| College | 30,000.00 | 15,000.00 | 45,000.00 |
| The Science Society of China | 15,000.00 | 5,000.00 | 20,000.00 |
| The National Associa- | | 5,000.00 | 20,000.00 |
| tion for the Advance- | | | |
| ment of Education | 15,000.00 | 5,000.00 | 20,000.00 |
| The National Associa- | | ,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,, | |
| tion for Vocational | | | |
| Education in China | 15,000.00 | | 20,000.00 |
| Min Teh Middle School | | 10,000.00 | 10,000.00 |
| Nankai Middle School | | 15,000.00 | 15,000.00 |
| Tso Yee Institute | | 10,000.00 | 10,000.00 |
| Training of Apprentices in factories in Shang- | | | |
| hai | | 10,000.00 | 10,000.00 |
| Research Fellowships | 10,000.00 |) | 10,000.00 |
| Research Prizes | 6,000.00 | | 6,000.00 |
| Professorships and Scho- | | | , -,, |
| larship in the Library | | | |
| and Science | 10,000.00 | | 10,000.00 |
| Total | | 120,000.00 | 411,000.00 |
| Amount reserved for the | | | |
| few institutions whose | | | |
| projects are to be | | | |
| further investigated by the Executive | | | |
| Committee Executive | | | 41,000.00 |
| | Tota | 1 | 601,000.00 |

PART VI

SOCIAL AND INDUSTRIAL PROBLEMS CHAPTER XXX

THE PUBLIC ATTITUDE TO LABOR IN CHINA

J. B. Tayler

Public opinion may be said to have awakened to the fact of a labor situation in China in May 1920, when the first May Day celebration took place in this country. There had been some earlier evidences of labor activity, but they had not been sufficient to indicate the rise of a movement. Since then labor has been increasingly before the public notice because of strikes and demonstrations, sometimes on a large scale, and in many parts of the country. The farreaching effects of the seamen's strike, and the part played by labor in the events of May 30 last and subsequent happenings, are still fresh in people's minds.

The labor unions are heard of most frequently in connection with shipping, modern large scale industry, mining and railways: but they are also found in connection with the smaller trades. There are two large federations of unions: one, which is popularly described as communistic, centering in Canton, and another whose professed policy is non-communistic, with headquarters in Shanghai. A large part has undoubtedly been played by socialist propagandists in organising the unions and they have sometimes been used by interested politicians. It must be remembered that the worker is usually illiterate and his outlook still very circumscribed, so that in his poverty he is very susceptible to suggestion from outside.

Such being the situation, what is the attitude of the public towards it? Is there any public demand for labor legislation, and if so, what is the character of the legislation desired?

Literates and Labor The educated classes in China, and especially the 'intellectuals', are generally sympathetic in their attitude to labor. They feel that the worker should have every consideration, and they are inclined to think that the capitalist is less than just to the employee. Their attitude is, perhaps, partly due to the fact that the scholar himself is often among the poor, and that he is close to their lives. But the character of Chinese traditions and the effect of the family and other institutions is even more influential in determining this attitude.

On the whole the government has also Covernment adopted a liberal attitude towards the worker. and Labor In the West the recognition of the workmen's right to combine was only won after a bitter and prolonged conflict with the authorities. In China, on other hand, there does not appear to have been any determined opposition on the part of the official class. In part this may be due to the fact that the labor movement has only reached China after achieving an assured international status, but probably still more to the fact that the persistence of the guild has kept alive a somewhat similar form of combination down to the present day and even induced familiarity with the strike. While there has been no formal legalization hitherto, the authorities often tacitly allow labor unions and only interfere when public order seems to require it. There is, however, no uniformity in the different provinces and much depends on the attitude of the officials concerned. There is reason to expect that legislation will be forthcoming when political conditions are stabilized. Various proposals have already been before parliament and the executive organs of government and it may be well to recapitulate very briefly some of the steps taken.

Government Labor Bureau When labor was first realized as a national problem, it was proposed to form a government labor bureau. Difficulties, however,

immediately arose because four ministries claimed to be concerned with labor regulations, namely, the Ministries of Agriculture and Commerce, of Foreign Affairs, of Communications, and of The Interior. These ministries failed to find any plan acceptable to them all for uniting their interests in one bureau. The consequence is that action, in so far as it has been taken, has been taken by one or other individual ministry.

No legislation on this subject has been Regulations passed by parliament, but several bodies of regulations have been issued by the ministries. The first of these was promulgated in March, 1923, by the Ministry of Agriculture and Commerce. The Ministry's purpose was to assist in promoting cooperation between labor and capital in order to avoid conflict between them, and secure better working conditions for the laborer. decision of the Ministry to issue the regulations it had drawn up was expedited by the interest of those connected with the Industrial Committee of the National Christian There were two sets of regulations, one dealing with factories employing a hundred or more workers, and the other with modern mines. In the following year the same ministry drew up regulations dealing with the formation of labor unions. These were not so liberal as the regulations adopted shortly afterwards by the government in Canton, but they conditionally recognized the right of the laborer to organize and, under rigid conditions, to These regulations, however, because of changes of government were not promulgated.

International Labor Office

The government's continued interest has also been manifest in its coöperation with the International Labor Office. China was represented at the Labor conference in Washington in 1919, which preceded the formation of the Office, and since then she has been represented at all the conferences organized by it. The influence of the International Labor Office has been noticeable in several government actions. This is seen most clearly in the prohibition of the use of yellow phosphorus in the manufacture of matches. The Ministry of Agriculture and Commerce in

1924 issued orders for this purpose, to take effect on the 1st. of January 1925. Although the poisonous phosphorus is still being used, this order has had the effect of introducing the use of red phosphorus side by side with the yellow, despite the fact that the manufacture is thereby made more costly, at the same time that the price obtainable is lowered.

Revision of Regulations

The Ministry of Agriculture and Commerce has revised its regulations at the instance of the labor unions in the direction of making them more liberal, but it has not yet published this revised code. The cabinet has also resolved on a similar policy to meet the changed conditions of the last few months. The Fa Tsu Yuan, whose ratification is also necessary for the promulgation of regulations, is also sympathetic and has suggested that philanthropists should actively assist in the organization of labor unions. Since May of last year there seems to have been a demand from the conservative side for legislation with the purpose of controlling labor, not to say severely restricting it.

Regulations Not Enforced On the other side it should also be pointed out that even the regulations which were promulgated in 1923 are not yet being enforced. No adequate machinery exists for this purpose. Regulations of this kind cannot be insisted upon without a system of inspection. The matter at present is left to the local authorities. The Ministry has appointed men to inspect but has not armed them with the necessary powers. It has contented itself with issuing notices calling upon the factories and mines to observe its orders, and adding one or two new provisions dealing with hours.

Conservative Groups

This ineffectiveness may perhaps be partly due to the fact that there are more conservative groups within the government itself. These are probably strongest in the Ministry of Interior, which has gone so far as to prohibit the political organization of labor. The militarists, with the exception of those connected with the Kuomingtang, are opposed to organized labor. Occasionally they have taken quite drastic action.

as in the summary execution of strike leaders both on the Peking-Hankow railway and in Changsha. The Shanghai native city authorities are said to have taken the stand that there shall be no strikes, on the ground that if the men desire to have their wages raised there are better ways of securing an increase, while strikes for other purposes cannot be permitted.

Of critical importance for the future will Commercial be the attitude of the commercial classes to Classes and the labor movement. There are, of course, Labor great individual differences between firms. Some of the leading ones are distinctly liberal in their treatment of their employees, encouraging education, providing sickness and accident benefits, and carrying on various forms of welfare work. The majority, however, must be set down as conservative. They are fearful of the results of a liberal policy. They believe that there is at present nothing that can be called exploitation of the worker and that the real menace to the workers comes from the politicians and the militarist. A well known Peking banker, at the time when the Tariff Conference was in everybody's mind, expressed the opinion that the Chinese Chambers of Commerce were more interested in suppressing labor than they were in the conference itself. This may be an extreme statement, but the undoubted conservatism on the part of the business man probably accounts to a large extent for the fact that the liberal attitude of the government has not been more fruitful of practical results.

Attitude of Labor Unions

The attitude of the labor unions themselves is expressed in the demands they are making for the revision of the existing regulations. The program of the non-communistic Shanghai association may be given as embodying the more moderate of the labor views. Its criticism of the existing rules contains five main points. First, it calls upon the government to make the organization of labor unions less difficult. Second, it seeks for the relaxation of the regulation which insists that the funds of unions must be deposited in the banks employed by the government.

Third, it asks for the relaxation of the ruling that the election of officers and the revision of the trade union rules can only take place with the permission of the authorities and under their surveillance. Fourth, it aims at altering the terms under which strikes are authorized, as it believes that the present rule is so worded as to be susceptible of an interpretation which would render all strikes impossible. Fifth, it asks that there be a general relaxation in the present rigid prescriptions limiting the activities of the unions.

It should be frankly confessed that the General conditions which gave rise to the spontaneous Conditions organization of workers in the West are still Vague not present in China on any large scale, and that the unions which exist have largely been fostered by outside influences. Neither the business classes, the workers, nor the intellectuals understand by experience the needs of the situation or the best policy to adopt. While the last named are sympathetic, their attitude is for the most part based on the reading of foreign books and not on a first hand contact with the actual situation in China. There is a vague feeling that steps should be taken to prevent the separation of the classes and the active antagonism between labor and capital from developing here in China. There is a belief in some quarters that some of the coöperative and profit-sharing features, which are found in various of the small scale industries in China, may suggest bases for possible future solutions of industrial problems. The present is a time for experimentation, with a view to working out plans by which a form of industrial organisation may be evolved that will make possible an evolutionary process and so avoid revolution. The latter is only justified, or indeed possible, as the result of continued and severe repression; a situation which, fortunately, China has not experienced.

Christians and China several lines of activity suggest themselves. The most fundamental is the education of the worker. New industrial populations are growing up in the chief centers of modern industry under

conditions which weaken the influence of such institutions as the family and the moral sanctions current in Chinese life. At the same time the workers are subject to new temptations and difficulties. It is doubtful also whether the employers of the Christian churches have as yet recognised their responsibilities in regard to them. Very little of permanent value can be accomplished without close contact with the workers themselves, such, for instance, as has been gained in England and America through settlements. Socially minded Christian workers will be well advised to seek the same intimate knowledge. A third field for activity lies in definite experimentation on a small scale with plans for bringing employers and employees together on a basis of common interest and co-partnership. Much may also be done by promotion of welfare work, especially within the firms themselves, which will create standards of working class conditions and living that will react on the workers' future; and by drawing public attention to the various aspects of the very complicated problem known as the labor movement.

CHAPTER XXXI

COÖPERATIVE CREDIT IN CHINA

Y. S. Djang

Recognizing the importance of rendering economic assistance to the farmers, the China Assistance of International Famine Relief Commission (# Farmers 國華洋義振軟災總會) appointed a special Committee to deal with rural economic questions. The Commission believes that extension of its help to the farmers, to improve their economic condition, is genuine famine prevention. The giving of relief purely out of humane motives when a famine occurs is important but, to the Commission, improvement of the resources of farmers at normal times, is even more fundamental. The program of this special committee is well defined and aims at offering wider opportunities to the villagers for agricultural pursuits than they have hitherto been offered.

Co-operative Co-operative credit system of the type invented by F. W. Raiffeisen (實 發 異), a German official, during the middle of the 19th century. In a village or other small locality a society is formed on the basis of unlimited liability which gathers funds from its members, from a co-operative bank (at present the Commission) and from other depositors. This society lends its money to its own members and only for approved purposes. Such societies have proved very successful in India and Japan. In both these countries they have been promoted by the Government.

Committee on Co-operative Credit The Committee which is known as the Committee on Credit and Economic Improvement (abb. "C.C.E.I." and known in Chinese as 農利分委辦會) has thus far been granted

by the China International Famine Relief Commission a sum of \$25,000.00 as a capital fund for the purpose of making loans to co-operative societies. The program adopted by the Committee is to conduct a thorough and careful study and experimentation, aiming at the discovery of a workable adaption of the original German system to Chinese rural conditions.

Regulations

The first step taken by the Committee was to draft a set of working regulations for the rural societies. This task took a year's time to complete, the "Model Constitution for Rural Co-operative Credit, Savings and Marketing Societies' being first published in August, 1923. Having thus secured the "Model," the Committee was then concerned with the problem of making the first contact with a village in which to organize the first "Raiffeisen Bank" in China.

Fortunately, during the procees of making the "Model," many persons became enthusi-First Experiments astically interested in rural co-operation. Mr. E. T. Shaw of the American Board Mission was one of them. Through his country church at Lou Tsun (婁村), Laishui (涞水), Chihli, the first contact was made in the early spring of 1924. Still a little later, another village named Wu Tsun (悟 村), Tinghsien (定縣), Chihli, was approached. At the same time a society of gardeners outside of the city of Nanking was formed, through Mr. Hsu (徐) of the College of Agricuture and Forestry. On Feb. 18, 1924, the Laishui and Tinghsien societies were recognized. After careful inspection a charter was issued to each society. From this point on co-operation flew on its own wings, so to speak. The farmers themselves took part in propagating the new system. Progress was, however, slow partly because of the conservative policy of the committee and partly because the funds with which to foster the idea were very limited. However, that co-operative credit is being more generally understood by the rural population can be seen from the following table showing the number of societies recognized on the various dates indicated.

| February | 1924 | 2 so | cieties |
|----------|------|------|---------|
| March | 2 2 | 4 | ,, |
| April | 2 2 | 7 | 22 |
| June | 1925 | 9 | ,, |
| December | ,, | 44 | ,, |

In the 44 societies now functioning there Present Strength are 1.493 members. The total funds the of Societies C.I.F.R.C. has thus far advanced to these societies amount to \$21,070.00, for which it charges only 6% per annum. The societies have contributed in addition about \$3,000.00. Analysis of the figures shows that the fund are used for the following purposes:

20% for repaying old debts

40% for agricultural purposes

20% for village industry and trade

In spite of close supervision, consisting of

20% for other uses

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Training Course

visits to the societies, literature distributed to them from time to time and a monthly paper, the societies showed the need of further and even more thorough instruction. They lacked an understanding of business methods which are essential in the conduct of their affairs. Thus in November 27, 1925, the societies then existing were invited to send at least two delegates to Peking to attend a training course. One hundred and four delegates from 54 actual or would-be village societies came. They spent a busy week in class-room work which dealt with both the principles of cooperative credit and the methods of operation. The full proceedings of this conference are now available in book form. (C.I.F.R.C. pub.

The training course corrected many wrong Rate of Growth impressions and gave the societies the essential points as to business methods, resulting in a much more healthy growth and an accelerated rate of progress of cooperative credit in unorganized areas. At present the

number of new societies reporting to the C.I.F.R.C. of their organization and applying for recognition is between two and three daily. At this rate, one thousand Chinese villages would have the benefit of Raiffeisen "banks" during a year. And the increase is likely to be faster as the idea spreads more widely through the countryside. In addition to the 44 societies already recognized by the C.I.F.R.C., one hundred and four villages were seeking recognition on February 23, 1926.

With the exception of two societies supervised from Nanking, all these societies are in Chihli. The Honan International Famine Relief Association (C.I.F.R.C. Honan Provincial Committee) is training a man in cooperation with the Commission to organize societies in that province and is providing funds for the purpose. Other interested parties are supplying funds for similar ventures in Shansi, and the Commission has promised general supervision of this work.

The Commission now has a staff of four Standardization men devoting their time to organizing and supervising the village societies or to preparing suitable literature for their guidance and encouragement. Its procedure is becoming standardized and the necessary forms have been worked out. The utmost care has to be taken to ensure that no society is recognized unless its members are trustworthy men who are led by those who understand the plan and are qualified to transact its simple business. It is essential that sound traditions should be created at the outset. For this reason the Commission has not sought to multiply societies until sufficient experience has been gained and sufficient organizers trained to cope with a more extended movement. It is anxious that growth should be spontaneous and that societies should arise in close enough proximity to one another to make the formation of unions possible. Only in this way can the movement be strong. Scattered and isolated societies can not be expected to constitute a real movement. In Tungchow, east of Peking, a group of ten societies is at the time of writing proposing to form a union.

The commission, whose offices are at 6 Tsai Chang Hutung, Peking (北京東城菜廠胡同 六號) will be pleased to send its literature to, and to answer the inquires of, those who desire to form societies, if the latter are started under conditions which seem favorable for the establishment of a strong movement. It believes that provincial action, such as that proposed by the Honan Committee, offers the greatest prospect of success. It will be glad to coöperate in training field agents for the work, if provincial or district committees will send them to Peking for that purpose.

Initial Contacts Satisfactory contacts with the villages are essential. In Chihli our best initial contacts were through the American Board workers, but it must of course be understood that there are no religious tests in the movement. As soon as societies are started in an area the Commission's experience is that the idea spreads and other societies are rapidly organized.

Coöperative
Banks

The Commission is at present performing on a small scale the functions discharged in India by government and by central banks and regards itself as paving the way (1) for the organizing of provincial coöperative banks when the movement is strong enough, (2) for the organizing of strong unions of societies and federations of unions and, (3) for government regulations in the form of coöperative law.

Betterment of Village Life

The Commission believes that this movement offers great promise for a better village life, based on goodwill, mutual trust and coöperation and believes it is one in which the village churches can help by affording initial contacts and giving a lead.

CHAPTER XXXII

REFORMING FARM LIFE

John H. Reisner

This article sets forth briefly what seem to be the most significant developments in progress at the present time which are contributing to the advancement of agriculture and the improvement of rural life in China. No attempt is made to evaluate agricultural institutions. The contributions being made by organizations, other than strictly educational, toward rural improvement are, however, both significant and suggestive.

Sericultural Sustained efforts have been made by a number of organizations and institutions in China for the past eight to ten years looking toward the improvement of Chinese sericulture. Activities have centered chiefly about the production of pebrine disease free eggs from selected cocoons for distribution to the farmers. The incidence of disease in this selected stock has been substantially reduced from 75 to 90% to 20 or 10% and in a few crops to as low as 2 or 3%. Cocoons produced from these eggs are invariably much better than from non-tested eggs, though of course the silkworms often become infected because of unsanitary rearing conditions and unscientific methods. But the net result is a big gain.

South China In South China this work has been carried on chiefly by the Ling Naam Agricultural College connected with the Canton Christian College, supported largely by government grants and contributions and buildings from the Silk Association of America. This institution has excellent buildings and facilities for carrying on its work and much good has been accomplished.

Yangtze Valley In the Yangtze Valley there have been several organizations and institutions at work.

The largest of these is the International Committee for the Improvement of Sericulture in China, which received an annual grant from the Chinese Maritime Customs. This Committee is made up of representatives of the nationals of France, America, England, Italy, Japan and China. Their interest has been almost entirely in the production and distribution of disease free eggs. A large share of their egg production has come from France and Italy. More recently their policy has been changed to an emphasis on building up sources of improved disease free eggs in China and the development of extension services in connection with the distribution of improved eggs.

Chinese Institutions

Of the Chinese sericultural institutions, by far the most noteworthy is the Girls' Sericultural School at Hushukwan, near Soochow. This school has been producing disease free eggs and distributing them among the farmers with such success that this last year, immediately after the general cocoon season was over, orders were placed for the entire output of the eggs of the institution by the local farmers. Much effective extension work has also been carried on. This demonstration by the Girls' Sericultural School is probably one of the most successful demonstrations of improving sericulture, that has yet been made in China.

A third organization in the Yangtze Valley University of is the Department of Sericulture of the Nanking College of Agriculture and Forestry of the University of Nanking. In addition to disease free egg production considerable research has also been undertaken in silkworm diseases and a very large and representative collection of varieties of mulberries for experiment and research have been gotten together not only from various parts of China, but also from various foreign countries. Improved varieties of mulberry trees are also being produced in commercial quantities and sold to the farmers. This institution has been effectively and generously assisted in buildings, equipment, mulberry orchards and current contributions by the Silk Association of America and is cooperating with the International Committee for the Improvement of Sericulture in China.

In Shantung the Chefoo Silk Improvement Committee supported by government subsidy has been working on the improvement of wild silk as well as the cultivated silk and much good work has been done. The interest of this Committee has centered chiefly in the production and distribution of better eggs and in the extension of oak leaf plantation on which the wild silk worm lives.

There are many other institutions and organizations in China which are working toward the improvement of sericulture, but the five whose work has been mentioned above, are the more important.

Through specific efforts during the last six Improvement to eight years there has been shown a great of Cotton deal of interest in the improvement of the Chinese cotton plant. This interest has followed fairly closely the recent rapid developments of the cotton industry. The Government, for a number of years, has maintained a Bureau of Cotton Improvement and four experiment stations. The most notable work, however, and the most practical results must be accredited to the College of Agriculture at Southeastern University, which was financed for a number of years by the Chinese Cotton Mill Owners' Association, and to the College of Agriculture and Forestry of the University of Nanking which was financed by the Cotton Mill Owners' Association of China largely representing the foreign mills of Shanghai. A great deal of the work centered about the introduction and acclimatization of two varieties of American cotton, both upland varieties, by the names of Trice and Acala. A new variety of Chinese cotton is being developed by the College of Agriculture and Forestry that originated from a single plant selected near Shanghai in the fall of 1919. taking advantage of the popular interest in the extension and improvement of this crop and by being able to supply the farmers with better seeds, progress has been made in the improvement of cotton in China. In spite of the fact that financial aid has been withdrawn from the two institutions mentioned above by the original Cotton Mill Associations, all of the work at the University of Nanking is being maintained as well as a large share of the work at Southeastern University.

The largest and most effective work along Improvement of Small these lines has been done by the College of Agriculture and Forestry of the University Grain Crops of Nanking which, during the last ten years, has put into circulation three varieties of improved wheat and one of corn. In addition they were responsible for the development of an improved strain of wheat at Nanhsuchow, which is now being distributed in quantity by the Agricultural Department of the Presbyterian Mission of that place. The improved corn seed has been sent into practically every province in China, with astonishingly effective results. It is unusual to find a variety of any crop that is as highly adapted to new conditions as this strain of corn seems to be. Already many bushels of improved seed have been distributed. One hundred bushels of corn seed were distributed during the spring of 1926.

One interesting development that should Cooperative be mentioned here is a triangular coöperative Grain arrangement between the international Improvement Education Board, New York City, Department of Plant Breeding of the New York State College of Agriculture at Cornell University, and the University of Nanking, whereby each professor of the Cornell Department of Plant Breeding spends a year in China during the next five years. This cooperative project in plant breeding has been extended in China so that it now includes agricultural departments at the following institutions: Kaifeng Baptist College, Kaifeng, Honan; Central China Teachers' College, Wuchang, Hupeh; Point Breeze Academy, Weihsien, Shantung; South Shantung Industrial School, Yihsien, Shantung; and the Pres-Mission, Nanhsuchow, Northern Anhwei. Cooperative relations have also been established with the Kiangsu Provincial Agricultural Station at Soochow and with the Wusih Wheat Experiment Station, Wusih. The

interest centers about the improvement of wheat, corn, soy beans, kaoliang and barley. More than 20,000 selections of wheat were made in the fall of 1925 for experimental tests, and the entire year's work involves more than 43,000 individual plantings.

In spite of political conditions and the Progress inability of the national or provincial governments to sustain appropriations for forestry undertakings, nevertheless, on the basis of the past ten to fifteen years, one is forced to the conclusion that marked progress has been made. Certainly there are many more trees now on the mountain sides as a result of interest in modern forestry which began some twelve years ago. Shansi Province has undoubtedly sustained her forest policies better than any where else in China. Province has also made considerable progress. forests at Tsingtao taken over by the Chinese from the Japanese are still being maintained. Furthermore, there was a time within the five years when probably two-thirds of all the districts in China maintained forest nurseries. Some of the provincial forest nurseries and forestry stations assumed large proportions and were doing very excellent work until they were overtaken by political disturbances bringing about financial disaster and derangement of their programs. Practically all of this work. however, can be taken up at a later date. Important forest research work along many lines is being undertaken by the College of Agriculture and Forestry of the University of Nanking as part of the Prevention Program. Scientific data on many phases of forestry are being accumulated and will in a few years make possible the development of scientific forest policies on a basis of established information.

Artificial
Fertilizers

Within the last few years there has been a very marked increase in interest in the introduction of chemical fertilizers to China.

This has been very largely confined to foreign importing and exporting firms, with headquarters at the principal port cities. Comment is here made on this development because a lack of fertilizers is very generally

recognized as one of the most common limiting factors of crop production in China. There are probably certain areas where this statement does not hold, but in general the statement is correct. A more adequate supply of fertilizers to the farmers at a figure which they can afford will add very greatly to crop production.

Brief mention should be made to the recent Rural interest in rural education on the part of Education the Mass Education Movement which has a rural department, and is promoting classes in adult education in the villages by use of the Thousand Character lessons. As a follow up project, a simple newspaper is being printed. A number of Rural Normal Schools have been established by the Government but their contributions to improvements in rural education so far has been practically nil. Departments of Rural Education in several leading universities are contributing more directly to advances in this very needy but tremendously important field. An experiment in a half day rural school with an extensive program including evening classes for adults, carried on under the Department of Rural Education of the University of Nanking has already attracted considerable attention.

Entomological Bureaus established by Kiangsu and Chekiang provinces at Nanking and Hangehow have made important studies of several destructive insects, and recommended control measures to the farmers. This is only a very small beginning, on the vast problem of insect control but it points the way to further needful developments in this direction.

All agricultural undertakings, whether they be in the form of experiment stations, schools, or associations, should have as their primary object the improvement of the lot of the farmer. This includes the improvement of agriculture in which he is primarily interested and the improvement of rural life. Unfortunately agricultural institutions and organizations have not been able to project themselves

very much into the every day problems of the Chinese-farmer. This may be due to the fact that scientific agriculture with all that the term implies is still very young in China. However, it is very manifest that the needs of the farmers should be more definitely considered in all agricultural undertakings and preparations. To illustrate this point, so far as the writer has been able to determine, the College of Agriculture and Forestry of the University of Nanking is the only institution in China that maintains a field extension force, and that spends so large a proportion of its total income in making direct connections with the farmers.

Christian Interest in Better Rural Life In closing this brief statement of what seems to be the larger manifestation of agricultural reforms being attempted in China, attention should be called to the present awakening interest of the Christian

Movement in China in ruralizing its program which will carry with it the improvement of agriculture and the improvement of rural life. Many people are coming to the point where they are willing to accept services along the line of improved agriculture and rural life as on a par with medical and other educational services. When this mental adjustment has finally taken place, it is going to liberate unsuspected energies and interest on the part of Christian rural leaders that will be made manifest in many ways in bringing about a renewal of rural life and better agriculture in China.

CHAPTER XXXIII

CHINA FAMINE FUND BALANCE COMMITTEE

John H. Reisner

When the accounts of the American Com-Origin mittee for the China Famine Fund were closed after the Committee's appeal for contributions from American donors to the China famine of 1920-21, and all commitments were forwarded to China, there was an unexpended balance of about \$900,000 gold. A full report of all moneys received and transmitted to China and of the unexpended balance left on hand was printed in pamphlet form and sent to the President of the United States and to the contributors to the China Famine Fund in October In this report, printed in New York, to which wide publicity was given, the question was raised as to how the unexpended balance should be used; and the proposal was put forth in the report that it would probably be best to devote the fund to the prevention of future famines or to the study of its causes, and thus to accomplish some really constructive work in the interests of the people living in the famine stricken districts of China.

Aim After the first report was printed and circulated, the American Committee for the China Famine Fund took about two years to study the problem and to reach a conclusion. During this period, conferences were held in China and with interested contributors in the United States to determine to what extent the aims of the contributors to the fund might be best fulfilled. Many different suggestions as to the use of the unexpended balance were received and considered, such as reforestation, building of levees, construction of reservoirs to store flood waters, irrigation, construction of highways and railways, support of orphans, loan funds for farmers in famine districts, agricultural education, etc., etc. The suggestions

come from secretaries of mission boards of the different denominations through which large sums of money for famine relief had been received, from citizens of the United States who had contributed in large and small sums for the famine funds, from members of the American Advisory Committee at Peking, and from many others who were familiar with the problems in China.

The plan adopted was that the unexpended balance of the funds should be used for the study and investigation of famine causes and relief and the education of the Chinese in agriculture and forestry. The University of Nanking and Yenching University, both being in a position to make these studies and investigations, were selected as the institutions to carry out the plan adopted. Three-fourths of the balance, or approximately \$693,000, was allocated to the University of Nanking and one-fourth, or approximately \$231,000, to Yenching University.

Trust
Agreements

The Trust Agreements covering the conditions of the allocations were entered into under the authority of the Supreme Court of the District of Columbia at Washington, D. C. The Trust Agreement provides for a Committee in China known as the American China Famine Fund Committee of five members and five alternate members, whose personnel is selected on the following basis: Two of them are appointed by the American Minister to China and two by the Committee of Reference and Counsel of the Foreign Missions Conference of North America. These four are to select a fifth. The alternates are appointed in the same way.

The Trust Agreement further provides that the two universities concerned shall submit in March of each year a budget to the China Famine Fund Committee, which shall meet within a month and act upon it. The institutions may use both the interest and part of the principal, provided its use has the approval of the Famine Fund Committee.

The Washington National Savings and Trust Company, Washington, D. C. was made the Trustee of the Fund.

The Trust Agreement also provides that of the funds allocated to the two universities for Famine Relief the purposes specified, the sum of \$100,000 Campaign shall be available for a period of five years after the execution of the agreement for use in starting in the United States a campaign or campaigns for the relief of a famine or famines in China, if, and when, conditions in China require such a campaign. The Committee of Reference and Counsel is charged with the responsibility of deciding when famine conditions in China warrant starting such a campaign. After five years, this sum of \$100,000, if not used, goes to the two universities. In the meantime, the interest on the fund accrues to the use of the universities under the authority of the China Famine Fund Committee.

The Supreme Court of the District of Columbia sitting at Washington, D. C. finally passed on the plan on July 26, 1923, and issued an order directing that the plan be carried out. In the decree handed down, the Court declared that "the proposed use and application of the unexpended balance of said China Famine Fund.....are most nearly akin to the uses and purposes for which said China Famine Fund was created."

A final report of the American Committee for the China Famine Fund was made to the President of the United States and to the contributors of the China Famine Fund on August, 1923, by the Chairman, Thomas W. Lamont, after which the committee ceased to function.

Personnel of Committee

The personnel of the China Famine Fund Committee is as follows: appointed by the American Minister to China, the Honorable Jacob Gould Schurman, Mr. C. R. Bennett, General Manager, Peking Branch, International Banking Corporation, with Mr. Robert Coltman, Standard Oil Company, Peking, as alternate; and Mr. J. Harold Dollar, Vice President and General Manager of Robert Dollar Company and President of the American Chamber of Commerce,

Shanghai, with Major Arthur Bassett of the British American Tobacco Company, Shanghai, as alternate; by the Committee of Reference and Counsel of the North American Conference of Foreign Missions, the Rev. Charles E. Patton, Shanghai, Secretary of the (Presbyterian) China Council, with Rev. J. E. Shoemaker of Yuyao, Chekiang, as alternate, and Bishop T. F. Kenney of the Methodist Church, Foochow, with the Rev. Frank Rawlinson, Editor of the Chinese Recorder, Shanghai, as alternate; by the four above named members of the Committee, Mr. Dwight H. Edwards of the Y. M. C. A., Peking, with Mr. J. B. Powell, Editor of the China Weekly Review, Shanghai, as alternate.

The China Famine Fund Committee held its first meeting at Peking in April 1923 and has held annual meetings in April of each succeeding year. Mr. C. B. Bennett of Peking, was elected chairman and the Rev. C. E. Patton was elected secretary. Rev. J. M. Yard was appointed a member of the Committee in 1924 to fill the vacancy caused by the resignation of Bishop T. F. Keeney.

Famine Prevention Work of the University of Nanking

The program of the College of Agriculture and Forestry of the University of Nanking, includes the following projects: Instruction in Forestry, Forestry Research, Forestry Extension, Agricultural Extension, Farm Crops Improvement and Pure Seed Farms, Economic and Farm Management Studies, Cooperative Extension Work, Plant Disease Control, Animal Disease Control, Rural Education and the Research Library. Progress has been made in all of these projects, full accounts of which are issued each year in the Annual Report of the College of Agriculture and Forestry. Only a brief summary can be made here.

Research Important research carried out by the Department of Forestry in the Yellow River watershed is indicating what has never before been clearly comprehended, namely, that the destruction of the soil

layer by cultivation or grazing, making possible rapid erosion, rather than actual deforestation, is responsible for many of the ills which deforestation popularly has ascribed to China. This discovery is of inestimable value and great significance. Comparative studies on forested and deforested areas in the Yellow River watershed in the summer of 1925 indicate an average of sixty times greater run-off in the deforested areas than in the forested areas, where there was any run-off in the forested areas. These processes of soil destruction are now going on as they have probably gone on in the past several thousand years. It is not at all unlikely, as present studies indicate, that the destruction of the soil has played an important part in the reduction of available water through rainfall for food production in North China. A large amount of forest research work along other lines has been carried out which is being used as a basis for instructing students in forestry suitable to Chinese conditions and also for the development of more practical forestry policies which may be recommended to provincial governments as substitutes for those now in force but which are not meeting the forestry problems in the provinces involved.

The Department of Extension during the Extension past two years has carried on many extension field trips into the villages, has prepared extension lectures, agricultural exhibits, pictorial charts, has written and produced rural plays, cooperated in the organization of agricultural fairs, and has distributed many hundred pounds of improved seeds of corn, wheat, and cotton, and written and distributed much literature relating to agriculture and forestry. Moving pictures have also been used in bringing new ideas to the rural people. During the year 1924-1925 approximately 145 separate meetings were held attended by a total of over 60,000 people. An effective extension agent is the Agriculture and Forestry Newspaper which has been developed and which has a circulation of between 2,000 and 2,500 numbers each issue of which about 1,800 are paid subscriptions. It is estimated that it reaches between 40,000 and 50,000 people each issue. The paper is published every ten days, is registered with the Post Office

as a newspaper and a charge of thirty cents per year is made for it. Extension work has also been done in rural coöperative credit societies, in plant disease control, in the control of rinderpest and in forestry.

In connection with the project on the improvement of farm crops and the develop-Improvement ment of pure seed farms, the University of Nanking has been able to secure the cooperation of the International Education Board, and Cornell University through the Department of Plant Breeding of the New York State College of Agriculture—a triangular coöperative arrangement in which all three institutions share. This arrangement provides that a professor from Cornell shall spend about eight months of each year resident in Nanking, helping carry out the plant improvement program. Cooperative relationships have also been established on the China side in this project with the agricultural departments of the Kaifeng Baptist College, Kaifeng, Honan, Southern Shantung Industrial School, Yihsien, Shantung, the Presbyterian Mission Station at Weihsien, Shantung, the Central China Teachers' College, Wuchang, Hupeh, and the Presbyterian Mission Station at Nanhsuchow, Anhwei, to all of which institutions grants in aid are made to meet part of the expenses involved. A cooperative relationship also exists with the Wusih Wheat Experiment Station, the Soochow Provincial Agricultural School and the Agricultural Experiment Station of the Tsinghwa College. For the year 1925-1926, there are more than 42,000 rows of wheat, barley, corn, kaoliang, and beans being planted under the cooperative arrangement. The wheat experiment alone included more than 20,000 rod and head rows at these various cooperative stations. It is too early to record results but there is every reason to believe that these will be forthcoming in due time. The College of Agriculture and Forestry has already developed four strains of improved wheat, one of corn and three of cotton, of which each year large quantities of improved seed are distributed to the The improved corn seed especially has been sent into every province in China with invariably successful results.

Economic and Farm Management studies of over 3,000 farms and studies of types of farming in typical districts is securing a wealth of data and material which will make it possible to better understand some of the economic aspects of Chinese agriculture, about which there is available practically no worthwhile information, but much conflicting and unsubstantial opinion.

Plant disease control projects include not only the control of plant diseases through seed treatment but also through the breeding of plants resistant to various diseases. The plant disease resistance work is being carried out in coöperation with the plant improvement work and includes studies on wheat, kaoliang, corn and cotton, all of which crops suffer heavy losses each year through disease. Progress is being made in this work and effective results should be forthcoming in the near future.

The control of animal diseases is probably Animal one of the most difficult problems connected Diseases with the improvement of agriculture in this country. This is due not only to the ignorance of the farmers, but also to a lack of public opinion and particularly to the lack of a trained veterinary personnel to apply such methods as might be made available. Our work has been chiefly on the study of rinderpest, emphasizing research in developing a vaccine which will be cheap and the use of which will not require a high degree of skill. Curative treatments such as are available by the use of serum are so expensive at the present time that its practical use is very questionable. Some work has also been done in the study of poultry and hog diseases. Plans at the present time look forward to the development of a serum laboratory.

Rural Education Education as practical as possible a rural normal school has been developed, in which emphasis is placed on the practical application of education to rural life. A number of demonstration schools are also being carried on; one of them on the basis of one half day in which the teacher devotes time to educational work and

the other half to extension work among the farmers with an evening school for adults, using the 1,000 character lessons. The teacher also manages an improved cotton seed demonstration farm and once or twice each year holds an agricultural fair and gives varying extension programs. Rural health is also included in the program. The elementary agricultural text book has been prepared for use in the country primary schools. A large number of educational charts have also been made. Teachers in this department have also coöperated in a number of summer schools in North China, providing the instruction in subjects relating to agriculture and rural life.

The research library has been working on the indexing of old Chinese literature relating to agriculture, of which there is a large amount. A number of these indexes are now in the final stage of completion and make it possible to refer to a large mass of very valuable information relating to old Chinese agriculture.

Scholarships Quite a number of scholarships have also been provided through the China Famine Fund Committee, either as outright scholarships or as loans to students who are studying in the College of Agriculture and Forestry, the One Year Short Course, or the Rural Normal School.

Rural Training A Summer School for Rural Training is being developed as an integral part of the educational program of the College and as an aid to the creation of favorable public opinion and interest in agricultural and rural life improvement projects. Two hundred and twenty-five students were enrolled in the regular curriculum courses of the College of Agriculture and Forestry, in the spring semester of 1926, which is a large increase over any previous year.

DEPARTMENT OF AGRICULTURE OF YENCHING UNIVERSITY

Program During the year of 1925-1926, the Department of Agriculture of Yenching University

has continued the basic work of building a foundation for an institution, which it is hoped, may be equal to the agricultural, experimental and scholastic demands and necessities of North China. Our number of students has increased as have our facilities for teaching and the general vocational program of the department strengthened by added projects and increased hours of practical instruction. Since the barest immediate need is for salaries for additional staff, we have sold bonds sufficient with our present equipment to finance a commercial dairy with a capacity for thirty producing cows. From this enterprise we expect to receive enough profits to pay at least two salaries, and eventually mature said bonds with accrued interest.

Types of Work on the above project has been somewhat delayed by the continued traffic difficulties, but we are ready to continue upon the cessation of the disturbance. A foreign dairy man will be out in the summer to take over this part of the work and assist in the teaching. Dr. Homer Lew from the University of Maryland and Iowa State College has joined our staff and taken over the teaching work in Agronomy. Another graduate assistant has been raised to the rank of instructor, an additional assistant employed for the experimental work, while two of this year's graduates are to begin work this summer as regular assistants on the staff. This brings our regular teaching staff to one professor, five instructors and three graduate assistants.

Students and Courses

Our students, while undergoing the usual high mortality rate due to the entrance requirements have increased to the following:

- 7 Candidates for B. S. Degree.
- 5 Two year short course students
- 3 Special students
- 1 Artisan student

The added staff has increased the variety for specialization from three to five branches, furthermore the vocational and practical nature of our work has been

strengthened by two required 9 o'clock, one hour per week courses in farm shop and an increase to the same amount of time in farm practice. Arrangements have been completed for the establishment of a regular two year vocational short course which is to be given in Chinese to students of the middle school grade. Our aim in this move is to furnish men of this type of instruction to supply the demand for middle school instructors, experimental station workers and farm managers.

Budget Our yearly budget has increased something over one third of that of the previous year, sixty-six percent of which is derived from our own farm and garden projects.

Land
Several mou of land have been added to our immediate station farm, seventy of which is rice land upon which we expect to continue our experiments with that crop. So far it has not seemed wise to make further purchases.

Livestock Our livestock has increased to the extent of several head of native cattle, two pure-bred calves, forty-two head of foreign pure-bred hogs, and at this early date our hatch numbers over three hundred fifty pure-bred chickens.

Orchard A rather extensive foreign orchard has been planted and several additional foreign trees imported to supply the local demand. Work has continued in the cultivation and introduction of foreign vegetables, and additions have been made to our commercial greenhouses. Extensive experiments with native crops and vegetables have been conducted in coöperation with a foreign fertilizer concern, and interesting as well as profitable results obtained.

Inspection During the last summer, Mr. Etter made an extensive trip south through Shantung and Kiangsu provinces inspecting the horticultural and general agricultural conditions of the territory, and visiting the middle schools of the section arranging with several for coöperation in extension and teaching work. Mr. Chamberlain went into Manchuria visiting the farms

and experiment stations of the district, arranging for coöperation in livestock breeding, and an exchange of experimental data—at the same time giving consideration to the advisability of locating a university substation in that district. Mr. Eubank made an inspection tour into Inner Mongolia and made arrangements with the missions in that district to coöperate in the establishment of an agricultural experimental station and industrial school. Later he also visited the Methodist Agricultural Middle School at Changli and arranged for the affiliation of the agricultural work of the school.

Exhibits The Department showed exhibits and delivered speeches for the Hsiangshan Orphanage Fair last Autumn and arranged for every means of coöperation between the two schools. Plans are under foot for a more extensive program for the coming year. At present the Department is formulating a set of plans for the Department of Sociology in view of coöperating with them in their rural projects.

CHAPTER XXXIV

RECENT ANTI-OPIUM ACTIVITIES

K. T. Chung and Garfield Huang

It will be remembered that after China Suppression had suffered for a century from the curse and of opium she was able to stamp out poppy growing within her borders in 1917, largely through the pressure of the agreement signed with Great Britain in 1906. Thereupon anti-opium organizations to a great extent ceased their activities. Owing, however, to the stimulation of the world war the production of cocaine and of opium and its derivatives in other countries was greatly increased. Over-production beyond the legitimate medicinal needs of the world has led to large quantities of these foreign drugs finding their way into China. During the same period, China has not been able to enforce the law forbidding the planting of the poppy and the traffic and use of opium and narcotics, and as a result of the constant fighting between different militarists the planting of the poppy and the trade in opium has been revived to a great extent.

The League of Nations accepted the estimate of the International Anti-Opium Association of Peking that in the year 1924 fifteen thousand tons of opium were produced in China. Our veteran anti-opium leader, Dr. Wu Lien-teh, estimated only seventy-five hundred tons. Even this latter figure, however, shows clearly the seriousness of the present opium situation in China. The famine which is now taking place in Yunnan, Kweichow, Szechuan, Hunan and part of Kiangsi, is largely due to the over-production of the poppy which has directly occupied the fields formerly engaged in the cultivation of rice, wheat and other grains. In many provinces, especially Fukien, Szechuan, Yunnan, Jehol and Hunan, opium is cultivated under the pressure of

military and civil authorities as a means of raising revenue for armies. The immense amount of taxes collected therefrom has in many cases been the cause of fighting between different army factions. Under such circumstances few farmers or merchants can avoid participation in the cultivation of and trade in opium if they want to carry on business.

Aside from locally produced opium, China Smuggling is also the consumer of a large quantity of foreign opium and other narcotics, smuggled in from other countries. Not less than twenty seven tons of morphia. heroin and cocaine are smuggled into China annually, according to Dr. Wu Lien-teh's estimate. The quantity of foreign opium seized by the Chinese Maritime Customs amounted to more than 85,800 pounds in 1924. The yearly import stands above 20,000 cases, which are worth 100,000,000 Haikuan Taels. Coast and river steamers flying foreign flags are the agencies for the transportation of these poisonous drugs. The evil results wrought thereby are manifested in the family, social, industrial and political life of present-day China. The increase in the number of suicides, in kidnapping, robbery, banditry, prostitution, gambling and concubinage, can be in most if not all cases. traced back to the influence of opium and narcotics. This evil force is, in a most serious way, undermining the will power and moral integrity of the Chinese people as a whole. Young people are found everythere unable to resist the temptation of huge fortunes, which under ordinary circumstances would take generations to make, but which can, through the smuggling of, and trade in, opium and other narcotics, be acquired within a short space of time. This tendency threatens to bring destruction to our race if left unchecked.

People's
Anti-Optum
Movement
Movement

National Christian Council during that year had gathered together the representatives of more than thirty organizations of national importance and representing differents

walks of life, and had brought into being on that day the National Anti-Opium Association of China. Since then this organization has conducted a nation-wide movement against opium. It has sprung into prominence in a very short time, and now commands the attention of the whole world.

It is needless to remark that the Chinese China at Government was more interested in the Geneva . Chekiang-Kiangsu and Fentien-Chihli wars than in the International Opium Conferences called under the auspices of the League in Geneva in 1924. situation was very grave in China, not only on account of her unpreparedness but also because military leaders in a number of provinces were openly enforcing poppy cultivation. Opium dens were found in big cities under police protection; opium and narcotics were smuggled under armed guards, -in a word, the suppression laws were totally neglected or defied. Many of China's friends were disappointed over the situation, especially the late Sir John Jordan, formerly H. B. M. Minister to China, who remarked shortly before the conference was called that China's public opinion concerning opium was dead. The National Anti-Opium Association found it necessary to arouse the people's attention, to wake them up to face the situation. The Association is fully aware that if there is going to be success in the fight against opium in China the Chinese people must play the main role. China must show to the world her ability to set her house in order so that she can stamp out the importation of illicit drugs from abroad. And is it not true that the world will not be able to limit the production to medicinal deeds if the Chinese people are not keenly interested and well prepared to cooperate?

Popular Campaign With this purpose in view, the Association started a nation-wide campaign against opium and narcotics in the fall of 1924. This campaign marked the first people's up-rising against that great evil. A National Anti-Opium Day was set for Sept. 27, 1925, and observed by over 900 cities and towns throughout the whole nation. A petition to the Peking Government and the Geneva Conference voicing the

people's aspirations against opium, was signed by 4265 bodies representing 4,663,979 people. With this backing, Mr. T. Z. Koo went to Geneva as a people's representative and was given a chance to speak to the conferences. Dr. Saoke Alfred Sze, the Government's chief delegate, worked in close coöperation with Mr. Koo who thus represented Chinese public opinion. Mr. Koo was also well supported by Christian opinion in Europe which considered his speech to the Conference a "prophet's voice." Through his efforts much interest was aroused in Europe regarding the People's Anti-Opium Movement of China. Many friends of China were watching the situation with keen interest and hoped that the revival of China's public opinion against opium would mark the beginning of a victorious war on the narcotic evil.

With regard to the two conferences which were sitting for over three months, the results are disappointing, especially that of their attitude towards China. For the following four reasons, China withdrew from both Conferences:

- 1. The Conference adopted no measures to reduce actually the production of raw opium, decrease the number of addicts by means of registration, and control the traffic in opium.
- 2. The Conference stands for opium monopoly as the only means to control the sale of opium. China's view is fundamentally different from this. She stands for total suppression, which can never be accomplished through a monopoly.
- 3. The powers possessing colonies in the East are dependent upon opium as the source from which nearly half of their revenue is derived and are therefore unwilling to make such financial sacrifices for the sake of humanity.
- 4. The decisions of the powers concerned to make the beginning of the period of 15 years during which the traffic in opium is to be gradually reduced until it is totally suppressed, depend upon previous evidence of China's ability adequately to deal with her own situation and not upon a demand for such evidence from any other country.

From the experience of their delegates to A Domestic the Geneva Conference, the Chinese people Problem have come to realize that the task before them of ridding their country of opium, although an international problem, is first of all a question affecting themselves. In a way they are disappointed with the "success," or rather failure, of these Conferences, but in a way it has made them the more firmly resolved to fight their own way out. To sum up, the Geneva Conferences had no small influence on the People's Anti-Opium Movement of China. In the first place, the leaders of the nation strongly urged that this movement must go on under whatever circumstances-it must go on in full swing until China is freed from the curse of opium. In the second place, besides getting at facts, promoting ameliorative work, doing publicity and propaganda work, this movement must center its activities in the carrying on of education, which is the only means of assuring the effective enforcement of law. It is, therefore, going to undertake a piece of comprehensive and sustained anti-opium work covering every phase of this evil. Plans for a nation-wide campaign of education throughout schools, extending over at least four student generations of four years each, are being made in the hope that, supplemented by other methods, the coming generation of young people in China will be thoroughly aware of the evils resulting from the abuse of these drugs and will be fired with the determination to rid China therefrom. At the same time the Association proposes to reach the adult population by such popular educational methods as may be within its power, since it is of the opinion that under a democracy nothing else than an enlightened public opinion can win the fight against a traffic the financial returns from which are so very great. For this purpose, the home, the popular education schools, community organizations like the Y. M. C. A., Y. W. C. A., the Churches and other religious bodies, clubs and professional associations, are all called upon to cooperate. For purposes of practical efficiency the work will be blocked off into five years periods, the first five years to lead up to the next International Conference in 1929.

Relation to Chinese Church this Association is functioning as a public body, it still calls for the cooperation of all forces, both Christian and non-Christian, Chinese and foreign. The National Christian Council, which initiated the formation of the National Anti-Opium Association, expressed the opinion of the majority of Christian leaders in the Council in the following resolutions concerning the Geneva Conferences passed at the Annual Meeting 1925:

- 1. The Council regards it as a matter of profound regret and disappointment that the Geneva Conference failed to reach an agreement designed to bring about the complete cessation of the opium traffic within an early and limited period of years.
- 2. The Council has sorrowfully to admit the fact of the recrudescence of opium growing and the increasing use of the drug in China in recent years, a fact which was made one of the reasons for not taking immediate steps for suppression at the Geneva conference.
- 3. The Council pledges its efforts to secure the cooperation of the whole of the Christian forces with which it is or may become associated in a persistent and continuous effort to bring to an end the cultivation and the use of opium in China.
- 4. The Council urges its supporters and sympathizers among the nationals of all countries to use their utmost influence, in China and abroad, in a fight which will not cease until the opium traffic has been utterly crushed.

Furthermore in the following resolutions, the Council decided to wage a strenuous fight against the evil of opium:

- 1. This Council, having heard with the deepest concern reports from most of the provinces of China on the present condition of the opium question, expresses its deep sympathy with many members of the Christian Church in the very great personal difficulties in which the revival of the opium traffic has placed them.
- 2. The times are critical and this Council states its conviction that the several churches should maintain the

recognized discipline with reference to poppy culture and the use of and trading in opium, reaffirming in very explicit and official, as well as earnest terms the condemnation with which every branch of the Christian Church has ever regarded this international, social and moral evil.

- 3. There is an urgent call not only for every Christian to be entirely free from any complicity whatever with the opium evil but to join with all men of goodwill, in China and abroad, in united efforts to free China from this curse.
- 4. This end will not be achieved without very great sacrifice, and the zeal and persistence with which the Christian Church through its individual members and united effort faces this evil will have much to do with the early termination of the traffic.
- 5. That the secretarial staff of the Council give adequate publicity to this resolution and that the staff send this resolution to the authorities of the Roman Catholic Church with the request that they in turn keep the Council informed as to the position of that church along these lines.

With regard to the missionaries and the Anti-Opium Movement, the following resolution was adopted:

"The Council while recognizing the desirability of Chinese taking the lead in the opium campaign in all matters affecting the internal affairs of China, would urge all missionaries to coöperate and serve the cause in all possible ways."

It is interesting to note that as a response to the appeal of the National Christian Council the Apostolic Delegate to China wrote in part, as an expression of the attitude of the whole Catholic body toward this evil:

"The work for the uplift of souls and the preservation of society is being pursued in every one of our seventy-two missions throughout the length and breadth of China, even to the extent of recurring to the spiritual punishment prescribed by the ancient canons against Christians guilty of the abuse of opium, or of the intent to raise, or traffic in opium.

I am convinced that it is necessary to conduct a widespread campaign utilizing every means of persuasion and publicity to focus attention upon the evils wrought by opium, in order to create a spiritual atmosphere favourable to the suppression of the cultivation of the poppy. But the true and decisive remedy can only come through energetic and efficacious action on the part of the governing authorities, as well as through international agreements aiming at the abolition of the nefarious traffic in opium."

With the issuance of this statement the way was for the first time open for coöperation between Protestants and Roman Catholics in the fight against opium. Since then, the National Anti-Opium Association has received the support of not only Protestants and Roman Catholics but also Confucians and Buddhists.

One of the most strenuous fights which the Monopolies Association has had to put on since the Geneva Conferences was that against the opium monopoly proposed to the Government by Peking politicians shortly after the Conference of 1925. The Association, being fully informed that the motive of such a proposal was no other than to raise funds, and also partly a result of international political complications, made every effort to arouse public opinion against this legalized traffic which would at once have overwhelmed any efforts to rid China of the evil. The Association was of the opinion that an opium monopoly, if well administered, would effect a gradual reduction of the number of addicts and in time fully suppress the traffic, but it was very doubtful as to the advisability of establishing this at the present time. It is apparent that once established it would open the way for every military leader to openly raise money by means of legally enforcing cultivation and traffic, of encouraging smoking,—things which are to-day done secretly by only some of the militarists. On the above grounds the Association sent protests to the Peking Government in letters, petitions and lastly in the person of Dr. R. Y. Lo. The Association's constituent bodies, sympathetic individuals and branch associations rose in response to this action. Special pamphlets and manifestoes were issued by the Association

and considerable interest was aroused. The public opinion thus aroused has gained the victory over this evil proposal Both the Chief Executive and the Minister of Interior personally assured the Association of their decision to kill the proposal of a legalized opium monopoly.

Nantung Optum Combine

Last January the Association, having been informed from several reliable sources that a vast opium ring was active in Nantung under the protection of local authorities, exposed the fact, challenged Marshall Sun and Mr. Chang Chien, urging them to put a stop to this. Considerable agitation resulted. As a result, a search was made and strict measures were employed to check the situation. This is according to many people the initiation of the most daring attempt which public opinion has ever taken against the overwhelming forces of the local opium ring, an open secret that is so much interwoven with militarism in this part of China.

The Association discovered that there were French at least 36 opium shops openly doing business Concession in the French Settlement of Shanghai under (Shanghai) protection of the police. It submitted a list Opium Shops of the names of these shops and samples of opium purchased from them to the French Muncipal Council, asking that they put an immediate stop to this. Several searches were made and some opium was found. The French Minister in Peking in reply assured the Association of the sincerity of the local French authorities in this matter, which is of course rather doubtful, and asked the Association to supply facts of this sort continuedly.

Recently a number of provincial authorities have tried to raise funds by means of enforcing poppy cultivation, protecting traffic in opium and narcotics, with dreadful results. Among these provinces are Fukien, Hupeh, Kiangsu, Anhwei and several others. The Association being fully informed regarding the misgovernment of these militarists, published the news in the paper and sent letters and telegrams of protest to each one

of them, besides urging local organizations in these provinces to work in close cooperation with the Association. It is needless to say that most of these protests brought no direct results, but in some cases it seems that the pressure that this Association brought to bear has created considerable inconvenience, and most, if not all, of them have come to realize that public opinion cannot be overlooked. In one particular province where plans were all laid to collect an opium tax in a semi-official way, the militarists were very much disturbed after the Association's actions and finally decided to give up the plan in order to preserve their names. It is very encouraging, although far from being satisfactory, to see the results thus gained by our efforts. It is hoped that such a strong public opinion concerning the question of opium will be gradually built up that it will overwhelm the forces backing this great evil.

Association Magazine has long been felt. After a long period of contemplation the first issue of the Anti-Opium Association Monthly was published on May 1st, 1926 with a special article contributed by Dr. V. K. Wellington Koo. It proposes to serve as a link between this Association and its various constituent bodies and branch associations. An English quarterly is also under contemplation.

Visit to North China

Recently the writers were sent by the Association to North China for an extensive trip in connection with its activities. They visited Peking, Kalgan and Tientsin, meeting the local leaders and government authorities, coördinating their efforts in the carrying on of the Association's Educational program.

Coöperation with Educational Bodies

The Association made an appeal to the Association for the Advancement of Education at its annual meeting in Taiyuan, 1925, urging them as an educational body and as a constituent body of the N.A.O.A. to appoint a committee to work with the Association on the matter of Anti-Opium

material to be included in text-books for middle and primary schools. The result was the appointment of a special Committee headed by Mr. Sanford C. C. Chen, with whom this Association will work on text-book material. The Association made the same appeal to the Popular Education Association, which has already taken steps to include in their text-books material on the evils of opium and other narcotics. Some Bible study courses like the Epworth League Yearbook have also printed special lessons on this subject. It is hoped that through these channels the danger of opium will be appreciated by the younger generation, upon whose shoulders the future of China rests.

Another important means which Anti-Opium Association has employed with great success for the education of the public is the observance every year of the last Sunday in September as National Anti-Opium Day, or "Anti-Opium Sunday" as it is known in Christian circles. The response to this call was nation-wide and people of all walks of life were keenly interested in it. Lectures, parades, mass meetings, theatrical performances, burning of opium and other narcotics, and other forms of demonstration took place in most of the cities throughout the country. numbers on opium were published on that day by many magazines and even by some leading newspapers. insatiable demand for the Association's various publications from every part of the country shows that the campaign is progressing in spite of the many obstacles to this kind of a popular movement.

Anti-Opium Pictures

A very interesting feature of the work which the Association is attempting to take up is visual education through motion pictures. Last fall a sum of \$1000 was contributed by a prominent Chinese merchant in New York for prizes for the best scenario and the best story, on the condition that the Association raise enough funds to make such a picture within one year. The Association accepted the contribution and immediately appointed a special committee on motion picture education which included the leading

men in the Shanghai motion picture industry. Regulations for such a contest were formulated and widely advertised. Nearly fifty manuscripts were received as a result. About a dozen prominent editors and writers were invited to judge these manuscripts and arrangements are now being made with the Peacock Motion Picture Co., which is prepared to invest \$6000 in cash and \$4000 overhead, for the production of this picture. Through the courtesy of the Council on Health Education, Mr. Kao Shen, its associate general secretary and a specialist in motion picture industry, is to be released for one month and half to act as the director of this picture on behalf of the committee on motion picture education of the N.A.O.A.. of which committee he is also chairman. As the Chinese people are taking to motion pictures more and more, this picture will do much good, it is thought, in the way of publicity and education. The Association is planning for the production of at least one picture on this subject each vear.

The Association's task is by no means an Future easy one. We are fully aware of the many Program difficulties which have to be faced. The five year educational program which the Association is initiating to lead up to the next International Anti-Opium Conference in 1929 will mark the first period of a continuous fight. This program which is chiefly educational, will follow four main lines—the suppression of poppy cultivation, the suppression of traffic in opium and other narcotics, the supression of the use of opium and other narcotics, and investigation, gathering of statistics and work among overseas Chinese. It is proposed to educate the younger generation, as well as adults, in order to build up a strong public opinion which will demand the enforcement of law and a high moral standard generally in the country. The Association expects to promote ameliorative work to help reduce the number of addicts. It is hoped that through the coördinated efforts of various organizations such results will be accomplished in the coming few years that China's case will not be taken by the powers as an excuse at the next

International Opium Conference in 1929 for unwillingness to adopt adequate measure against the production of and trade in opium and other narcotics. And it is also hoped that these efforts of the Association will obtain response and coöperation by popular organizations in the other nations concerned, so that in the course of time China will be free not only from native opium but from the foreign article also.

PART VII

MEDICAL AND HEALTH WORK

CHAPTER XXXV

MEDICAL MISSIONS 1925 AND AFTER

James L. Maxwell

The past year in medical work, as in the other work of our missions, has been a testing time fraught with many difficulties and in some places with seemingly insurmountable obstacles. Yet the fact is that medical missions as a whole have not only overcome the obstacles, but have come through the ordeal with increased strength for the serious problems that lie ahead.

Hospitals
Carry On

The altruistic nature of this work has been increasingly recognized and the doctors have been able, except in very few localities, to carry on at times and in places where other forms of mission work have had temporarily to be suspended. This has not been true in a very few places, but in most of the areas where the fiercest anti-foreign and anti-Christian prejudices have been called in to play the hospitals have been able to continue their usual activities and the pressure on their accommodation has often been increased rather than decreased by the difficulties that they have had to meet.

Taking Stock Yet the fact remains that the troubles that have been successfully overcome have led and should lead us, to take stock again of our position in China and consider carefully and prayerfully our plans for future work. By so doing we believe that the very difficulties that have had to be met may be made a path to greater success in the future and above all to less dependence on foreign management and support.

Chinese Control

In respect of all missionary effort in China we are agreed that the time is fast approaching when the Chinese Church should take over the responsibilities of the work and that foreign direction and management should be withdrawn as rapidly as this can safely be done. As to how this can be done is perhaps the greatest problem of the hour, and as such deserves the most careful consideration in an article reviewing the position of medical missions in China.

Aim

It were well, before actually dealing with this proposition, to consider the more basal one of what is the real aim of medical missions in this land and clearly think out our position here. Let us put once more to ourselves the question: What is the object of medical missions in China and how can that object be best met? We believe that as we review our essential position here we shall get a truer perspective of our future work and the problems stated above will, to some extent at least, answer themselves. We shall also cover the ground which an article such as this demands, viz., a review of the work of the three great divisions of effort out here—hospital work, medical educational work and health education.

Origins It is now over a century since medical work for the Chinese was begun by Christian physicians, from the West, and close on a century since Dr. Peter Parker started the first organized medical missionary work as the agent of a home board. It may be that the first idea was the power of the medical missionary to draw crowds within the hearing of the Gospel message, but if this be so a higher and nobler aim soon took its place. No study of the life of Christ can leave one in doubt that such an idea was entirely foreign to His methods of work and that where He could He rather discouraged the crowds that were merely attracted by His healing works.

Medical Aim
Spiritual

That our Lord's desire was to reach through the body to the soul of the individuals on whom His healing miracles were performed

is self-evident; and to leave suppliants every whit whole, body and soul alike, and so teach them the full love of God. It was not long before the medical missionaries, at any rate, began to realize that this should be their function too, rather than merely to attract hearers.

Now there is a serious implication in this. Changed implying as it does the need for a change in method, which in the early days, was far from evident, but must now be clearly faced in view of the altered conditions of the medical missionary's work. us go back to those early days and consider for a moment the position of a medical missionary then. The science of medicine and surgery was but slowly developing and that of tropical medicine was only in its very infancy. It was easily possible for a single man of any little talent to acquire a good all-round knowledge and practice of the complete science of medicine and further to carry the whole of his small armamentarium with him when he settled down to work in any particular station. It was of comparatively little account too, whether his hospital were an adapted Chinese house or a building especially erected for the purpose of his mission.

Since these early days the growth of Progress medical knowledge has been immense, its methods have been completely revolutionized and tropical medicine has become a huge science in itself. It would be as wrong as it would be foolish to fail, to realize the implication of this change, and to do so, as is still attempted by a few of our boards, is to deny the providence of God in providing us with the newer knowledge and technique, with all that it means in further healing service to mankind. We have already said that our ideal is to follow the Master in His work when He made men every whit whole, and to refuse to use to the utmost the knowledge that we insist God Himself has put in our hands for this purpose, is to deny Him in His very acts of providence. We feel that in theory at least there will be few who would venture to deny the truth of the position here laid down. Yet unfortunately it is not uncommon to

deny in practice what we assent to in theory and this occurs too often in the relation of home boards to medical missions in China.

Let us go a step further in the practical Coöperation implications that our assent to this argument Needed implies. In the early days, as has already been pointed out, the missionary physician could come out alone, bringing with him all he needed, settle in any sort of building that was available and carry on the medical missionary work for which he came. This is emphatically not the case now. One man or woman cannot by any possible system of training acquire the knowledge or the practical experience that will fit him or her for the task of giving the best, or anything like the best, that can or ought to be given to the patients coming under his care. No one would expect him to do it at home and it is no more possible on the mission field than it is at home. truth it is less so, for many diseases met in China are either foreign to our homelands, or have already disappeared or are fast disappearing there. Not any place is good enough for a hospital now, but a specially planned building, with laboratories for pathological, X Ray and other specialized forms of work, is essential if anything like the best work is to be done.

The only logical consequence is that one man hospitals and hospitals in makeshift buildings, except for temporary purposes, are not only out of date—but are absolutely wrong.

At once it will be replied that an ideal is being presented which is financially impossible to boards which have to deal with an inelastic income already overburdened with the demands of all branches of mission work. We acknowledge this and will presently point out the still further implication that this position necessitates. Suffice it for the moment to have established the truth of our argument.

Medical Education The second step in the history of medical missions in China was the beginning of medical educational work. From the first the

success of medical missions, and the numbers whom the new healing necessarily attracted, implied the need of employing dependable men to carry out the orders of the physician in the treatment of the patients, and the value of such men depended very largely on the amount of training that the physician himself could give them. This apprenticeship method is on the face of it an unsatisfactory way of teaching, meaning as it does great waste of time and, though common at one time in our own lands, has now been completely abandoned in favor of systematic teaching by men set apart for their ability along this special line. Again what is a logical sequence in the homelands is none the less logical on the mission field.

So sprang up a number of small training schools; but again it was felt that this was not doing the best that might be done, or was a system that would give to the students that advanced knowledge which God in His providence had placed at our command for the healing of men's bodies. Therefore, in the natural course of events, in place of a number of small training schools there arose a few thoroughly and fully equipped medical colleges for training men and women in the healing art.

Once more it has to be allowed that the straitness of finances and the naturally great expense of such educational systems put a strict limit on the number which missions can provide.

Health Education A third form of medical enterprise, in the form of health education, has been the logical result of medical missionary activities in China, though least of all has it received the attention and the consideration of the boards at home. Yet undoubtedly it deserves the most careful study and should be given its due position in the medical missionary enterprise. That it has failed so far to get this is in part due to the fact that exactly what that position is, and what proportion of our effective strength should be given to it, is a matter on which considerable difference of opinion has existed and, to some extent, still continues to exist.

Public Health
The subjects of public health education, of school hygiene and of community hygiene, is one that is beginning to loom large in the home countries and deservedly so from the great work that it has already accomplished and the immense prospects of its future usefulness. How far is it a necessary implication of our medical work in China?

School Hygiene Let us deal first with the simplest of these —that of school hygiene, as about this there can hardly be two opinions. Again in the providence of God, missions in China have been enabled to do an enormous amount of work in the education of the young, both the children of Christian parents and of those whose homes have not yet been touched by the Gospel. The immense value of this work, even though as in every branch of our work mistakes have been made, is clear to all except the most prejudiced observers—Chinese and foreign, Christian and non-Christian alike. But in what does education consist? This is a question that has been often asked and never fully answered. But I think that all will allow that no education is really complete which does not include some teaching in regard to the bodies that should be the Temples of the Holy Ghost. Such teaching may and doubtless should be by the usual oral and didactic methods. but even more important still is the learning that comes by example and practice. This teaching, we put particular emphasis on the latter form, has not only often not been given, but such knowledge as the children might acquire by what they observe in practice in the schools has often been the reverse of what in theory we believe. We deliberately and unhesitatingly maintain both from personal observation and from incontestable avidence that not a few of the mission schools in China are nothing short of scandals to the mission body and hot-beds of disease and as such are a denial in fact of the very Gospel that we have come to China to propagate. Nor are we willing to accept the charge that has been made that this is largely the fault of the medical missionaries themselves. The mission doctors have so long been denied any responsibility for hygienic conditions in the schools, and have been held responsible only for the treating of disease after it breaks out, that many have doubtless lost interest in the matter, but they are certainly not primarily to blame for the condition of things.

Public health work and community Community hygiene did not in the first place touch the Hygiene activities of the medical missionary. This was self evident when a man was working alone, often in the midst of an intensely hostile population and striving by his work to reach the individual with the complete message of the Gospel through his body, often the only channel of approach. That we have not sooner realized the changed aspect of affairs and the true missionary possibilities that these special forms of activity now give is doubtless a mistaken policy. But there is this to be said at least, that nowadays such work to be effective needs special courses of training which few medical missionaries have had. This, however, does not mean that the time has not now come when very careful attention should be given to such forms of medical mission activity or that they are in any way apart from the missionary's calling. On the other hand, to those who study the situation out here it is clear that wide doors have been opened in these directions which constitute a direct call for such work. That this is true mission work few would have the temerity to deny. population borne down by chronic and preventable sickness is not the population that will respond most easily to spiritual appeal nor, except in a very small minority, will the spiritual perceptions be anything but blunted by the constant load of bodily infirmity.

So far we have largely confined ourselves to a review of the past activities of medical missionary work but, as we have noted, the present crisis demands every careful consideration of our future prospects and plans and certain problems have been touched on already which need much thought for their elucidation.

In considering these we will return to the divisions that have already been made, remembering in each case

that the question before us is not merely that of how the work should now be carried on but equally how it should be passed over to Chinese hands.

Mission hospitals come first for considera-Mission tion. They are primarily the work for which Hospitals medical missions were started and are and will remain the backbone of that work. The special problems of the present day as regards their staffing and maintenance have already been noted and we must solve these in connection with the further problem of devolution. To do this we must for a moment reconsider our position as a whole in China and re-state our aims. It should be quite clear that it is no part of our medical mission work out here either to meet the medical needs of China as a whole or to supply the medical wants of the Christian community. In the first place medical missions come to China as the spear point of the Christian attack on a non-Christian land where the Gospel was received with much antipathy. Medical missions have nobly fulfilled this object and generally speaking the objective has already been reached. It is a question whether since then a sufficiently careful reconsideration of our position has been given. We believe that the opportunity of reaching the individual with the Gospel message by the medical mission agency is still as great as ever it was. There are now, however quite a number of well-qualified physicians growing up in connection with the Chinese Church and it is only a reasonable and natural proposal that the Chinese Church should itself carry on this work for its own people. Into the ways and means by which it could do this we have not here space to enter, but the problem is by no means insoluble one.

Modei
Hospitals

What then is our own position to be? Here
I think the answer is not far to seek. The
foreign physicians coming to China are trained
in a system of hospital organization which has now
generations behind it and which is one of the glories of our
home countries. The Chinese physicians here have no
such experience and no such background. It would then

appear the natural thing that we should maintain, and maintain at a high state of efficiency, a few hospitals in each region first as an example to our Chinese brethren of what a hospital should eonsist, and second as important centres to which they might for the present turn for further assistance in difficult cases of diagnosis and treatment and on which in a general way they might model their own hospitals as these grow. The implication of this is of course to reduce the number of our own hospitals as steadily as we can, maintaining, for some time yet, a few more central ones, and encouraging the Chinese Church to take over the others. Our men thus freed might either push on to the entirely unoccupied regions, of which there are still many in China and where their services are terribly needed or could be employed in the other forms of medical missionary work.

Chinese Doctors

We next come to the question of the medical colleges. These are of the very utmost importance to the medical missionary cause in China. They are essential to the realization of the plans suggested in the last paragraph. One at least, perhaps the most serious, of the obstacles to the Chinese Church taking over medical mission work to their own people is the dearth of thoroughly trained doctors. As we have said, there are now growing up quite a number of efficient Chinese physicians, but the demand is so far ahead of the supply that the position is most serious.

Medical Schools

The only solution to this is to strengthen our medical schools and as opportunity comes to multiply them. It is quite evident that the medical schools in relation to the Chinese Church stand in a very different position to the mission hospitals. While there are not a few Chinese physicians who are eminently fitted for taking charge of mission hospitals, the number who could with advantage take teaching positions in medical schools is very strictly limited. That the number of such is a growing one is a matter for great satisfaction but that in the next few years they can multiply sufficiently to meet the needs is out of the

question. For some time yet then it will be necessary to rely on the home countries for a considerable number of such men.

Chinese
Responsibility

This does not in any way mean a desire to exclude the Chinese Church from such work.
On the other hand it is most important to foster this in every way possible. This is especially so in the matter both of staffing as suitable men can be secured, which must be slow, and as to management, which is already being done and which should more and more be the case. The matter is urgent for two reasons. First, that trained Chinese professors should be more and more available for the future, and second, in order that the Chinese themselves should begin in greater measure to bear the financial burden of these undertakings. It is only as they take their place in the management of these institutions that this will be accomplished.

Lastly we come again to the subject which Health was dealt with before under the name of Education health education. We have but one body of importance in China which is handling this matter—the Council on Health Education. This is an organization that draws its personnel and some of its support from mission bodies in China. It has done yeoman service in the cause of this branch of medical mission work in China and it is a thousand pities that our churches have not had the broader view that would have given to it ample funds for the invaluable work that it has initiated. But instead of this the Council is hampered at every turn by lack of financial support and sufficient personnel, while it has no real constituency at home to which it can make its appeal. We have already dealt with the importance of this health work both from the point of the schools and of the community at large. The work is comparatively new even in our home countries and is entirely absent in China, and therefore has a special appeal for home support until such time as, like the other branches of medical mission work, it gets really on its feet. That does not mean that the Chinese Church is not to be interested and take its part in this development, but it is hardly likely to take the matter seriously when our home boards fail to do so.

What are we to regard as the immediate Immediate needs in this special branch of the work? Needs First, we have the schools. These should receive most careful and earnest attention from all our mission bodies. The condition of many of them is, as I have said, a reproach to our mission work in China and the remedy is not a matter of very serious difficulty. In our opinion the mission doctors should be given the necessary authority to insist on reasonable hygienic arrangements both in the building, the sanitation and the adequate housing of the students and it should be a part of their duty to see to these. If there is any difficulty along this line it should not be impossible to bave a few men or women sent out with special experience and training in this important branch of the work to advise as to the needs of the case. Every school of large size should have a Chinese graduate nurse to see to the carrying out of prescribed treatment, or where schools are too small for this one nurse for a small group of them. Chinese physicians should also be employed as far as possible for large schools or groups of schools. The expense of such measures would not be very great and a really serious situation would thereby be cleared up. The problems of health education and community hygiene should receive the careful attention of our home boards, something which they have never yet had. The existing organization, which is quite interdenominational, should be strengthend and the question of allocating a certain percentage of medical missionaries to this work should be considered. These would need special training, but such training is now easily obtaind at home.

Medical Missionary Position

The intention of this article has been to take in review the medical missionary position in China, its history and the changes in outlook that time has brought to it. The important point on which we wish to dwell is that such a review is at this crisis urgently called for. We have

suggested the fresh view point which in our opinion seems to be the correct one. Willingly we would allow that as to some details we may be mistaken, but this does not affect the main contention that such a review is urgently called for. We trust that mission bodies on the field and mission boards at home will not put the matter lightly aside.

CHAPTER XXXVI

THE NURSES' ASSOCIATION OF CHINA

Nina D. Gage

During the past year the Nurses' As-New Openings sociation has inherited new privileges, and taken on new responsibilities. Through these it proving anew the unity of mankind. In 1924, at the biennial conference of the Association in Canton, four delegates were elected to represent the Association at the World Convention of Nurses. This was held in July, 1925, at Helsingfors, the capital of Finland. Miss Wu, Director of the School of Nursing at the Red Cross Hospital Shanghai, was sent entirely on funds from China. mostly from Chinese sources. The Chinese nurses worked hard all last spring raising the travel fund. It is no small thing to have four delegates elected a year and a half in advance to attend a conference in a little visited corner of the world, all arrive on time, with no hitch in arrangements. But all four of our delegates were there. It renews our faith in the way our Association is being led.

World
Conference of Nurses

We found so much in the message of the Finland conference to bring back to our own Association, so much not only of encourgement, of new methods and ideas, but of inspiration from meeting 1050 nurses from 33 different countries, and becoming friends with them, that we found it impossible to bring it all back. And instead we prevailed upon the conference to come themselves to China for their next meeting, accepting the invitation which it had been decided to extend at our aforementioned Canton conference. Therefore in 1929 the nurses of the world will meet in Peking and stimulate us while planning how better to carry on their work and make themselves more useful citizens of the territory within the four seas.

Our Association is working actively with the International Council through its National Representative, who is the President of the Nurses' Association of China; through the member for Asia of the Publication Committee; the Program Committee for the next conference, who are all from our Association; and through our members on the Education, Public Health, and Private Duty Committees.

Secretaries

For our work in China we have two full time secretaries, to care for the general affairs of the Association, the office work and correspondence, and business management of the Nursing Journal, and to visit the various centers of nursing, advise on school, public health nursing, and other nursing matters, and in various ways keep our members in touch with the work of the whole Association.

Standing The rest of the work of the Association is Committees caried on by standing committee:

With the Council on Health Education,—our Association having a representative on their Executive Committee, and having drawn up an outline of a course in home hygiene, which is being taught by our men and women nurses in the homes and schools.

Our public health work,—being done from most of our hospitals as health centers, some of it being directed by married nurses.

The work under our Education Committee of trying to improve our teaching of nursing, so that the graduates of our schools may be better equipped to do their work in the world. This committee divides again into five sub-committees:

Standard Curriculum Sub-committe, which plans a standard curriculum for schools of nursing, adapted as far as may be by any outside authority to local needs. This committee also gives suggestions as to teaching methods, teachers, and other means of making our schools meet the need more completely.

2-The Registration Sub-Committee, which Registration reviews the standards and facilities of applying for registration, their teachers, the schools methods of work, quality of their students, time given by the students to study, practice, exercise, recreation; and then decides whether the school is able to give instruction which will uphold nursing standards. If a school cannot be registered, the committee suggests ways of meeting its standards. Within the last two years we have registered 112 schools. This figure includes registrations, for we have found it helped the schools in maintaining their best work to have them re-register every two years. This keeps the subject of the necessities of a good school always fresh in the minds of the school and hospital authorities.

Examinations 3—The Examination Sub-Committee, which gives the examinations to test the fitness of the students who graduate from our schools every year.

Translation 4—The Translation Sub-Committee, which arranges for the translation of such books

as, in its opinion, are needed by our schools.

5—The Publication Committee. This committee arranges for the publication of these books through our Association publishers, the Kuang Hsüeh Publishing House in Shanghai. Last year they sold over \$12,000 worth of our books. Within the last three years we have published over 13,000,000 pages of text and reference books. This committee has been a very busy one. Its work is self-supporting, as sales pay for new publications.

Journal—the Quarterly Journal for Chinese
Nurses, which keeps us in touch with each other and
with the latest developments in our field, and is the
official organ for all departments of our work. It is a
bilingual magazine, so that those members of the
Association who know only Chinese, or only English,
may still know all that is happening. This Journal,
like the other publications, is self-supporting, having
had a balance in its favor each year, even though
it was only five dollars the first year.

Union
Committees

The work of coöperation with the China
Medical Association through a Union Committee to discuss any matters of joint
interest to both Associations, and make necessary
recommendations; and a Midwifery Committee to
coördinate the training in this branch.

The work of these committees needs the help of a large proportion of our members. Beside this, we have been raising money this year for a land purchase. A loan was made by one of our Chinese friends interest free to cover half the cost of the land, because he had faith in what we are trying to do. This loan has been repaid.

Membership We now have over 1100 members, nearly 700 of them being Chinese. We started out in 1909 as a foreign missionary organization, and we have already become a Chinese Christian Association. Many of the Chinese members are on our committees, and they are taking over the management of the Association as fast as they feel themselves capable. We are being led in a marvellous way, and each year proves anew the oneness of our prefession.

CHAPTER XXXVII

MODERN CHINESE PHYSICIANS AND PRACTICE

Wu Lien Teh

Modern medical practice in China may be Beginnings traced to the year 1807, if not earlier during the period of the East India Company, when Dr. Pearson first introduced cowpox vaccination into Canton. Dr. Peter Parker, an American missionary, opened the first hospital in China, again at Canton. When Hongkong was occupied by the British in 1841, the establishment of a hospital for the fighting services and one for civilians the year after was natural. Shantung Road Hospital in Shanghai was founded in 1846 by Dr. William Lockhart of the London Mission Hospital. In 1861, when medical services in Peking were needed, Lockhart was transferred to the capital, and here he established a temporary hospital within the precincts of the British Legation. Years later, when expansion became necessary, new land was bought in the city, and a permanent home for the treatment of patients was built on the site known at present as the Lockhart Hall of the Peking Union Medical College.

Kwangtung being the first Province to be associated with foreigners, it is not surprising that the Cantonese were the first to benefit by western medical practice and that they were also among the first students to enter the profession. For several generations the Kwans have been known in the medical line, and the first medical student to study in Scotland was Wang Fen (about 1850). A few years afterwards, Ho Kai (afterwards the Honorable Sir Ho Kai) studied at St. Thomas's Hospital in London and after his wife's death founded the Alice Memorial Hospital in Hongkong. Sir Patrick Manson's discovery of the filiria as the cause of elephantiasis while practising in Amoy and Dr. James Cantlie's

enthusiastic management of the Hongkong College of Medicine (1888-1898) attracted a large number of brilliant Cantonese to the medical profession. At that time, there was still much prejudice against western practice, and it was not uncommon to hear the most fantastic stories about the 'foreign' hospitals using children's eyes and hearts for the manufacture of pills and gelatin capsules (evidently because of the shining lustre of the latter). Until recent years, modern practitioners were consulted only as a last resort, and only dying patients were sent to hospitals in Hongkong, in order to obtain the necessary death certificates, because native practitioners were not allowed to issue such things.

In Tientsin When Viceroy Li Hung Chang established the Peiyang Medical College in Tientsin in 1883 and requested Dr. Kenneth Mackenzie of the London Missionary Society to manage it, he could only obtain Cantonese students, and these were mostly recruited from Hongkong, for there only could the required standard of English be attained.

It may therefore be expected with the above background that in medicine, as in other modern activities, such as railways, banking, steamships, the Cantonese have played the most prominent part in its history and progress. Let us now deal with the matter more concretely.

Plague Towards the winter of 1910, a severe outbreak of plague was reported from Northern Manchuria, and the then Manchu Imperial Government appointed two western graduates of medicine to proceed thither without delay and devise methods of prevention. Of these two doctors, one was from Fukien and the other from Canton. The former refused, but the latter proceeded at once and reached his destination within four days after receiving orders. There he found much chaos, ignorance and opposition, but he brushed them away one by one, and among other things persuaded the conservative government to agree to the cremation of thousands of corpses within a few days, to support him in a radical campaign against the dreadful pest, such as, house to house inspection,

strict hospitalisation of the sick, confinement of contacts, burning of the dead, etc. By this means, the plague was stayed, and although 60,000 lives were lost altogether in Manchuria and North China, it was prevented from invading other countries. Chinese preventive medicine thereupon received a great fillip, an International Plague Conference was held at Mukden in April 1911, at which experts from eleven countries attended, and the presiding officer was a Chinese physician trained in the best university and research laboratories of England, France and Germany. As a result of that Conference, the Manchurian Plague Prevention Service was established in 1912 with hospitals at Harbin, Manchouli, Sansing, Lahasusu and Taheiho, extended in subsequent years to other cities, such as, Newchwang, Antung, Hailar and Tsitsihar. The initial funds for the erection of the hospitals amounting to over \$180,000 came mostly from the local Manchurian government, while the annual appropriation of \$120,000 for maintenance is defrayed from the Maritime Customs. Apart from its strictly anti-plague work, this Manchurian Medical Service has accommodation for other communicable diseases, like cholera, smallpox, scarlet fever, typhus, etc., does the routine hospital work of a city by treating medical and surgical cases, manufactures sera and vaccines for plague. cholera, rabies, scarlet fever, etc., performs chemical and bacteriological analyses on foodstuffs, water, etc. and advises the local municipal administrations on health matters. In other words, its duties include practically all those usually undertaken by a modern health department with the addition of general hospitalisation. Research work on plague, scarlet fever, parasitic diseases of all kinds is actively pursued, and the four bulky volumes of reports already published bear witness to the amount of solid scientific work already accomplished by this Service.

In 1918 Pneumonic Plague again appeared in North China, this time in Shansi along the Peking Suiyuan Railway. Fortunately the region traversed by the epidemic was sparsely populated and sufficient medical assistance was rendered in time, so that only 16,000 persons fell

victims to the scourge. It enabled the Central Government to utilise the balance of the one million dollar loan from the Group Banks for the establishment in 1919 of the Central Epidemic Bureau at the Temple of Heaven. At this Bureau, vaccines and sera for smallpox, diphtheria, scarlet fever, typhoid fever, etc. are manufactured for distribution throughout the country, and the ordinary functions of a public health laboratory are performed. The annual appropriation of \$110,000 is obtained from the Maritime Customs.

In 1920-1921 Pneumonic Plague again invaded Monchuria from Siberia, but thanks to the vigilance of the medical personnel and the close coöperation between the Chinese, Russian and Japanese railway lines, the spread of the epidemic was limited, and less than 9,000 persons died throughout Manchuria and Siberia. During this outbreak, most valuable research upon the plague and its origin was carried out by the Chinese medical staff.

In the meantime, considerable progress had Western been made in other parts of the country. Trained The fact that western trained Chinese Physicians physicians had been able to put a stop to such a fatal disease as pneumonic plague in a short time while the old fashioned ones failed considerably influenced the conservative scholars and merchants in adopting a more rational attitude toward modern medicine. Although they still hold that internal diseases are peculiarly obedient to the ripe experience (?) of the native practitioner, the masses are now ready to admit the superiority of western surgery in removing tumours, amputating useless tuberculous joints; of modern antisyphilitic injections with 606 and 914 (in fact they are at times too ready to receive such treatment and therefore fall a ready prey to unscrupulous ex-employees of hospitals by paying for simple colored solutions); of the advantages of modern health campaigns against infantile mortality, tuberculosis, flies and insects as causes of disease, etc.; of systematic vaccinations against smallpox, etc.

Trained midwives are in greater demand in the cities, and as a result, there are fewer cases of puerperal septicemia

and infant ophthalmia. But the supply is still insufficient, and it may be that our strict policy of the past to raise qualifications to the level prevailing in more developed western countries will have to be modified so as to meet the pressing needs of China.

In the summer of 1914, just when the guns commenced to boom in Europe and announce the beginning of the World War, a body of young Chinese doctors, including Drs. Wu Lien Teh, (Peking), E. S. Tyau (Shanghai) F. C. Yen (Changsha), Mary Stone (Kiukiang), Ida Kahn (Nanchang), C. V. Yui (Shanghai), and a few others met at a restaurant in Shanghai and decided to start the nucleus of the National Medical Association of China. hundred dollars were subscribed on the spot as initial expenses for printing, employment of a clerk, etc., Dr. F. C. Yen was elected as President, while Dr. Wu Lien Teh volunteered to act as Secretary. A quarterly journal, called the National Medical Journal of China, was forthwith published in two languages--Chinese and English. Five hundred copies of the first issue were printed and sent to possible members. The membership was to be limited to properly qualified practitioners of medicine. By next year, when the first full Conference was held in Shanghai, the number of members had been increased to 300. In 1917, when the Association met in Canton, the list had expanded to over 500 names. Since that time the number has swung between 540 and 600, and for four years now we have printed one thousand copies of the journal, now bimonthly instead of quarterly. A substantial income is received from the large number of advertisements appearing in its issues.

The National Medical Association comprises practically all medical graduates who have studied in European and American colleges as well as medical schools in China recognised by the government. Another Medical association—the Chinese Medical and Pharmaceutical Association—comprises graduates from Japanese medical colleges as well as colleges in China influenced by Japanese teaching, and has about one hundred and twenty members. Although

our organization is still not quite perfect, it is hoped that during the next three years the membership of the National Medical Association will have increased to nine hundred and that permanent headquarters will be acquired in Shanghai to meet our growing needs.

Since its foundation, these two Medical Associations have cooperated with other bodies interested in scientific nomenclature and published a series of medical terms now officially adopted by the Ministry of Education. Together with the Y.M.C.A., and five other organizations, it has formed the Council of Health Education for the promotion of Health Education throughout the country. For a time the National Medical Association was the mainstay of the National Health Movement under the leadership of Dr. S. M. Woo, a graduate of Johns Hopkins. Recently, the two leading Medical Associations have again united in launching an appeal to the British Boxer Commission under the chairmanship of Lord Willingdon for the apportionment of £100,000 yearly (one-fourth of the total annual funds) for five years for the promotion of Public Health in China, including the endowment of health lectureships in medical colleges and high schools. This need is based upon both humanitarian and economic reasons. The estimated crude deaths rate of 25-30 per 1000 of population per year in China, as compared with approximately 12 for such countries as England and U.S., shows the general need of public health. China thus has an excess mortality of six million preventable deaths per year, in comparison with which the famines and floods are relatively insignificant. Modern civilisation is so complex that for China to attain the desired position in the comity of nations, it is dependent upon the development of public health as well of industry, communication and education. We are sanguine enough to hope that our appeal for this substantial contribution to medical progress in China will meet with a favourable response by the Commission.

Among the hospitals and institutions which have been built under purely Chinese auspices may be mentioned the following:—

- (a) Chinese Red Cross Hospital, Shanghai, founded over fifteen years ago by the late Mr. Shen Tun Ho, President of the Chinese Red Cross. It covers a big area of land and is managed by the two doctor brothers New, one a graduate of Cambridge, the other of Harvard. It has accommodation for over 200 and is a model of efficiency and economy. Here also is established a training school for nurses under the supervision of Miss Wu, a graduate of Johns Hopkins.
- (b) Chinese Isolation Hospital, Shanghai, also managed by the News. The Chinese residents have more confidence in a hospital managed by their own doctors, and hence every summer when cholera, dysentery and other bowel diseases prevail, the wards are crowded with patients. The recoveries from cholera (about 85 per cent) in this hospital after saline treatment speaks well for the skill of the doctors.
- (c) Central Hospital, Peking, founded by Dr. Wu Lien Teh and designed after the latest American standards. The funds were contributed partly by government and partly by friends. It cost over \$300,000 to build and equip, and was intended as a model for similar institutions in other Chinese cities. The accommodation is for 160 patients. Until Rockefeller erected the modern Peking Union Medical College, the Central Hospital was the finest institution of its kind in China.
- (d) North Eastern Hospital, Mukden, completed in 1924 for Mukden city under Dr. Wu Lien Teh's direction at a cost of \$700,000. It has accommodation for 450 patients and is in the form of eighteen self-sufficient pavilions with covered archways leading from a central administration block. A railway platform and siding leads to the entrance of the hospital, so that in case of need wounded soldiers may be conveyed directly thither. This hospital has already rendered invaluable services during two campaigns.

- (e) Two Cantonese hospitals, both built under modern auspices one in Shanghai (native city) and the other in Hankow. Here eastern and western methods of treatment are given.
- (f) Health Demonstration Centers have also been established in important cities like Peking, Canton, Harbin, Nanking, where vital statistics on approved American models are being collected and studied.

It would be idle in a short article like this to list the number, increasing yearly, of hospitals and institutions established and financed by Chinese and run by their own doctors. The number of Chinese practitioners of western medicine now numbers 12,000 including graduate nurses distributed in the twenty odd provinces. Day by day, one sees an increasing desire on the part of the people to move with the times, and if the establishment of modern hospitals and medical schools has not appeared so significant as industrial and other money-making activities, the reason lies rather in the lack of well-trained doctors than in any want of desire to help on this humanitarian movement. So soon as the output of scientific and independent medical men and women is increased to conform with the growing needs of the country in this respect, the philanthropists of China will no doubt be found to do their share, the same as in America.

The following dates may serve as useful landmarks regarding the medical movement in China.

- 1807. Vaccination introduced into China.
- 1836. Dr. Peter Parker opened first hospital in Canton.
- 1846. Shantung Road Hospital, Shanghai, started by Dr. Lockhart.
- 1861. Dr. Lockhart started first missionary hospital, Peking.
- 1883. Peiyang Medical Hospital, Tientsin, established by Li Hung Chang.
- 1907. Army Medical College, Tientsin, established by Yuan Shih Kai.

- 1910. Pneumonic Plague invaded Manchuria from Siberia.
- 1912. Manchurian Plague Prevention Service established.
- 1913. Postmortems officially permitted.
- 1914. National Medical Association founded.
- 1915. Western medicine officially recognized by Central government.
- 1917. Pneumonic Plague entered Shansi from Mongolia.
- 1918. Peking Central Hospital opened.
- 1919. Central Epidemic Bureau established in Peking.
- 1924. North Eastern Hospital, Mukden, opened.
- 1926. Appeal for Public Health needs laid before British Indemnity Commission.

PART VIII

LITERATURE

CHAPTER XXXVIII

MAIN TENDENCIES IN LITERARY CIRCLES

William Hung

Literary Activity Among Political Writers The stolid silence which characterized the year 1924 among political writers was effectually broken in 1925, the 14th year of the Republic, and the most eventful year since its foundation. Marshal Tuan Chi Jui's government owes its origin to an unexpected

coup d'état and its continued existence has been maintained only by the cleverness of his party in keeping up an appearance of doing something, or preparing to do something for the country. Different conferences, national and international, such as the Rehabitation Conference, the Provisional Senate, the Tariff Conference, and the Extraterritoriality Conference, give to the Government this splendid pretence on the one hand, and, on the other hand, they give splendid salaries to learned men, literary men, noisy politicians, and jobseekers. Each of these meetings has occasioned no small amount of literary activity, and this seems at present to be the only tangible result that might justify a portion of the tremendous governmental expense, which is the burden of a pointed inquiry recently made by a general who is much to be feared.

Subjects of Political Writings If anyone feels that government, constitution, tariff, extra-territoriality, etc., are subjects too dry and technical to write about, he will have no fear of his pen lying idle for

want of more lively topics of general political interest. The death of Dr. Sun Yat Sen (孫文) inspired much

political speculation as well as a new appraisal of the man and his work. The split of his party into right and left wings became wider and more and more irreconcilable; this perhaps furnishes the main bulk of the polemics pro and con communism and Soviet Russia. The flight of the former Emperor P'u Yi (薄 儀) first to the Japanese Legation, and then to Tientsin, and the discovery of the letters of the monarchical plot among papers in the former palace, occasioned a new rehearsal of the sins of the Manchu Dynasty, but, strange to say, brought forth nothing more than a feeble protest from among the "old Mandarins left over '' (遺老), many of whom are literary men of no mean ability. The Shanghai incident of May 30th had the effect of an active volcano; hardly a single person who could write did not write or try to. If much of the literary lava was more heated than solid, the heat was indicative of the latent energy that has been encased Heated nationalism was the order of the day and it gave tremendous vent to writings of the anti-Christian This subject is vital especially among school students, not so much because they are un-Christian, as because they are simply nationalistic.

Civil War and Literary Propaganda The year closed in the midst of a most confusing civil war, the outcome of which no one can yet foresee. In a thoroughly historic manner, every military maneuver was

accompanied by some literary propaganda, and some of the pronouncements and declarations are really master-pieces of composition. Our military chieftains realize how well the power of the pen supplements the power of the gun, and in each camp may be found writers whose writings are sufficiently good to be so distasteful to their enemies that they will not read them. Not even such literary veterans as Chang Tai Yen (章 炳 麟) and Lin Chang Min (林 長 民) could be kept aloof from war activities. The latter even lost his life in an unsuccessful expedition.

Educational Controversy

If the year was eventful for the State it was no less so for the school. It is too overwhelming a task to try to follow the educational controversial literature of the year. Many of

the school troubles followed a course of causes and effects that were practically stereotyped, and many of the printed comments they provoked can also be classified into certain recognizable styles. I shall single out only four of the countless school troubles all over the country as these seemed to furnish unusually fertile subjects for discussion. The battle over the presidency of the Southeastern University, Nanking, evoked no little amount of thinking on the question of how much absolute control the Ministry of Education should exercise over a national university, and whether party politics should be allowed to determine educational administration. The latter problem was particulary evident in the writings of the professors of Kwangtung University, Canton, many of whom had to leave the institution as they felt that they had not been able to maintain the freedom of education from the interference of a Government said to be inclined toward communistic propaganda. The unexpected, but happily only short, estrangement between the faculty and the students of Nankai University, Tientsin, brought into bold relief the necessity of making education more indigenously Chinese in its method as well as in its contents. Of the numerous school troubles in Peking none is more melodramatic than the case of the National Girls' University: none started a greater flood of literary polemic among well-known writers in the capitol. The main drift of the controversy seems to have centred around the principle of the self-determination of students in regard to school Indeed it is now fashionable to regard the students as the masters of the schools and with these conditions prevailing, for the present at least, the management of a school is much more like an adventure that depends on luck than an industry that makes use of experience.

Since the writers, were so largely engaged in literary controversy on pressing and practical questions of education and politics, it is but natural that there should result only a few books of any value; most of the writing appears in periodicals. This is a lucky year for periodicals and especially what is known as the daily paper supplements (EFF); which spring up

like mushrooms. The bare mention of the names of these periodicals would take more space than is allowed for this article. They are the chief mediums of expression and exchange among teachers and students. This interesting reading material is not confined to controversies on politics and school troubles. There are frequently short realistic stories, poems, and mutual accusations of plagiarizing clever ideas and expressions. One who realizes how widely these are read, will be very grateful for the gems that are occasionally found therein.

No periodical has made a more spectacular Antientry into Society than "Chia Yin" (甲當) Vernacular "The Tiger." This weekly owes its main vigor to Chang Shih Chao (章 士 剑), "The Tiger Minister of Education," who took upon himself the task of bringing the mind of the present generation back to where it was before The Literary Revolution, the New Thought Movement, or the Renaissance, as it has been variously called. There is something admirable in this man's courage and persistence; and however his opponents may criticise him, he is a thinker and writer of considerable ability. Nevertheless, pei hua the vernacular style of writing, and a number of foreign ideas have come to stay. "The Tiger" may cause a temporary disturbance but will hardly be able to devour the whole population.

In the meantime it is no longer possible Leadership of for Chen Tu Hsiu (陳獨秀) or Hu Shih (胡適) New Thought of La Jeunesse (新青年) fame to lead in the Movement march of the New Thought Movement. Chen has plunged himself too far into communistic politics to retain the popular following he once had. As to Hu Shuh, after having done such things as serving on Tuan Chi Jui's Rehabitation Conference, writing a letter of protest against the harsh treatment of P'u Yi, writing an article on the May 30th, Shanghai, incident with rather practical suggestions, and taking a stand against throwing the National Peking University into direct opposition against Chang Shih Chao, many of his followers among the young students are quite ready to count him as lost to the progressive cause. This hero of the Renaissance has lost

so much of the halo of leadership that, for the present at least, he prefers an exile to a lectureship on Morningside Heights, New York, to the continuous labor of 'manufacturing diplomas,' as he terms it, for a number of students at the National Peking University. The new generation need not, however, fear for want of leadership. If Chang Shih Chao speaks once he will be answered ten times. The enfant terrible of the New Thought Movement is an old literatus who combines in himself ethical living of conservative simplicity and uprightness with a thorough-going advocacy of a materialistic conception of life and the universe. To the mass of the young, who think that all wisdom is confined to contemporary literature, Wu Chin Heng (吳 敬 恆) is the idol of the day. An unusual insight into the cultural heritage of the nation, as a result of a thorough classical training and an intimate knowledge of Western civilization obtained from a prolonged residence abroad, seems to underlie all his ideas, all expressed in such an astounding array of unspeakable vulgarity that readers given to conventional delicacy, if they wish to save themselves from annoyance will do well to avoid every paragraph from his pen.

Literary productions of the dryer sort. Few Works monographs and scientific treatises, are exceedingly rare. "The Journal of History of Research and Geography," a publication of the Southeastern University, has been suspended, but we hope not discontinued. "The Journal of Sinological Studies" of the National Peking University, has long delays between succeeding numbers. Yet the year may well be proud of such productions as that of Chen Ho Chin (陳鶴琴) in Child Psychology, of Wen Wen Hao (翁 女 灝) in Geology, and Yun Keng (容庚) in Archæological Philology. Especially in Sinological Research is much promised for the future. The opening of a Research Institute at Tsing Hua College with a staff which includes such veteran scholars as Liang Chi Chao (梁 啓 超) and Wang Kuo Wei (王國維) has already produced improvement in the publications of that institution. Even against financial odds the Sinological Research Institute at the National

Peking University has forged ahead with unabated vigor in its work. It has done splendid work especially in the publication of unpublished manuscripts and in the collection and publication of folk-lore and vernacular ballads. With the opening of the last section of the former Imperial Palace, a large amount is added to the primary historical material which awaits painstaking scholarship. That there are indications of people at work will, in spite of the fashionable dissipation of intellectual energy in free poetry and freer prose, render any extravagant pessimism entirely unnecessary.

CHAPTER XXXIX

NEW TRENDS IN LITERATURE

J. Wesley Shen

Any causal observer will readily see that Changes since 1916 there have been radical changes in the field of literature in China. In the first place, the style has changed from Wen-li to Pei-hua. It is not right to call Pei-hua a new language. For many centuries it has been a literary medium. Some of the world's greatest masterpieces such as Shui Fu Chuan (水 滸 傳), Hsi You Chi (西遊記), Ju Lin Wai Shi (儒林外史), Hung Lau Mung or Dream of the Red Chamber (紅樓夢) and a few others are all in Pei-hua. This "revolution," as Hu Shih (胡滴) calls it, is "not the work of any individual or individuals. . . . The time has long been ripe for this revolution: two thousand years of collective effort in linguistic revision, and ten centuries of literary activity in the living tongue . . . these are the real factors." Peihua is restored, because people feel that no dead language such as Wen-li can produce a living literature.

With the introduction of science from the Influence West the materials used in literary composiof Science tion have also changed. The old Pa-Kuh or eight-legged essay (入股) and Pien-Tih or parallelism (鮮體) are, in general, groups of characters conveying very little meaning. The cry of those days was "Back to the period of the three Emperors " (三皇 時代). "Antiquity" was the pet expression of the literati. The chief function of the scholars was not to discover the future but to admire the past. These facts were not fully realized until 1916. Literature is no longer "sounding brass" or repetitions of what others have said, but meaningful and creative, serving truth as its only master. This accounts for the conglomeration of isms and new theories recently appearing in books and periodicals.

Is literature for literature's sake, or is it a Why means to an end? To this question, the present Literature? writer offers no answer. Nevertheless, these are the two most apparent tendencies existing, consciously or unconsciously, in China. Liang Chi Chao (梁 啓 超) in his latest writing confessed that his constant attempts to enter politics have kept him from being a genuine scholar. Similar criticism has been made of Hu Shih, Kong Yu Wei (康有為), Chiang Pei Li (蔣百里), Chung Tai Yuan (章 太 炎), and others. Peking is the throne of literature in China; but it is also the seat of politics. In Peking, literature can therefore, only rarely escape from being the instrument of politicians. The only exception is Yu Shi (語 絲), edited by Chow Tsoh Ren (周作人), the purpose of which is "neither this nor that" (不倫不類) or "literature for literature's sake." It is widely read by the students. Another weekly also warmly received by the students but taking a different platform and identifying itself with politics and other social problems, is the Awakening Lion (醒 獅), published at Shanghai. Its contributors are Tsing Chi (曾琦), Yu Chia Chuh (余家菊), Li Hwang (李 瑞) and Chen Chi Tien (陳 啓 天), and other members of The Young China Association. Its characteristics are nationalism and anti-communism. So it is a mistake to say that the patriotic movement is backed by Bolshevism or the Reds, which two terms are now so indiscriminately used by some Westerners in accusation of the youth of China.

Representative Publications

In the fifth number of The Wen Shih Bulletin published by The National Christian Literature Association there was an article on "A Bird's Eye View of Literature in Peking" in which the contributor, after stating that there are no less than fifty publications in Peking, gave the following list as being representation.

1. Supplements to daily news: The Supplement to Chen Pao (晨報), The Supplement to Ching Pao (京報), The Supplement to Ming Kuo Sin Pao (民國新報), The Supplement to Ming Kuo Jih Pao (民國日報), The Supplement to Ming Pao (民報), Literature (文學), The Forest of

Literature (藝 林), The Literary Weekly (文 學 週 刊), The Women's Weekly (婦 女 週 刊), Popular Literature (民 衆 文 藝), and The Uncultivated Plain (孝 原).

- 2. Publications independent and purely literary: The Yu Shih and The Quiet Bell (沉 鐘).
- 3. Publications independent but semi-literary: Review of the Present Age (現代評論), Vigorous Progress (羅進) and The Yen-Ching Weekly (燕天週刊).
- 4. Unclassified publications: Poetry-Semi-Monthly, (詩 學 中 月 刊), The Torch (婦 火), The Tsinghua Literature (清 華 文 藝), The Ping Ming Ta Hsueh Literature (平 民 大 文 學), The Boisterous Wind (殿 風), The Camel (縣 駝).

In order to make this survey as complete as possible the writer has endeavored to secure articles on literature in the south, which he anticipates will be published in the Wen Shih Bulletin in the next few months. Reading these articles will surely stir our emotions and cause us to reflect on how little the church has done in a literary way.

The demand for Christian Literature was Demand for well stated in Dr. Mott's Conference held in Literature Shanghai, January 5-7, 1926, "Never has the demand for Christian Literature in China been so insistent as now. The Renaissance Movement, communistic propaganda, the Anti-Christian movement and the rapidly rising spirit of nationalism, have been finding expression through literary channels and flooding the country with a new literature. . . . While literature of all kinds is being widely distributed and read throughout China, the Christian forces for various reasons have been pitifully slow to seize the opportunity which confronts them," can be traced back as far as 1918 when The China Continuation Committee, upon the request of the British and American Conference of Missionary Societies, appointed the China Christian Literature Council. In 1922, at the first annual meeting of the National Christian Council, considerable questioning arose with reference to the connection of the C.C.L.C. to the N.C.C. On the one hand it was difficult to bind the C.C.L.C., with its broad objectives and dependent for its funds upon different missionary

bodies, to a policy of publishing what was within the zone of common agreement only; and on the other hand the N.C.C. did not care to be responsible for reviewing the literature produced. So in 1923, under the auspices of the N.C.C., a retreat was held at Shanghai in September, when eleven Chinese Christian writers met with Dr. F. Rawlinson, Dr. H. Hodgkin, Dr. J. L. Stuart and Miss R. Brooks. The report of this gathering brings out the fact that literature in any country cannot be effective until it becomes indigenous. In order to carry out what had been proposed in the retreat a second meeting was called on December 28-30 of the same year. Sixteen people were present, most of them Chinese. As one result of the discussion The National Christian Literature Association. then called The Society for the Advancement of Christian Literature in China, was formally organized, with Dr. David Z. T. Yui (余日章), Dr. T. T. Lew (劉廷芳,) Professor T. C. Chao (趙紫宸), Dr. Fong F. Sec (鄭富均), etc. as members. In 1925 the National Christian Christian Literature Association held its first National Convention at Shanghai, when Dr. Yui was made chairman. The purpose of the Association is to stimulate the production and reading of Chinese Christian literature so as to contribute to the growth and development of the indigenous Christian Movement in China.

The N.C.L.A. is not to duplicate what the Christian Literature Society and The Association Press are undertaking. Its unique mission is to produce literature of an original type and to write it in the light of truth, with no regard for consequences, which we believe is the only feasible course. Upon the request of the Association the following books are in preparation; some will be off the press in a few months. They are Prof. T. C. Chao's "The Philosophy of Christianity" (基督教 哲學), and "Jesus' View of Life" (耶穌的人生哲學), Prof. Timothy Jen's (簡又文) "Lectures and Articles on Religion" (革命的基督教), "The Function of Religion" (人類生存奮鬥中宗教之功用), "Social Idealism and the Changing Theology" (倫理的基督教觀), Prof. C. S. Wang's

(王治心)"The Chinese Conception of God"(中國歷史中的上帝觀), Dr. C. W. Loh's (陸志章)"Psychology of Religion"(宗教心理學), Mr. Z. K. Zia's (謝頌羔), "Science and Religion"(科學與宗教), etc.

A New Punctuated Bible is another task which the N.C.L.A. is undertaking. Prof. Bible T. R. Chow of the National University, Peking, has agreed to repunctuate the Bible which, in its present condition, is somewhat out of date. This is not for the purpose of secularizing the Bible but rather to give the Bible a new place in China. Prof. Chow many years ago wrote an article in The Short Story Magazine (小說月報) which was published in appreciation of the style of the Bible, but did not ignore the fact that the translation of many parts of the Bible would have been better had it been done completely by Chinese. Prof. Chow's work is based chiefly on the American Revised Version and Moffatt's translation. We passionately hope that there will soon be Chinese who know Greek and Hebrew as thoroughly as some Westerners. But in the meanwhile we shall be content with an accurate translation of the American Revised Version.

The recommendation of the Bible Society at New York, is as follows:—"That approval be given to the bringing out of an edition of portions of the Union Version Mandarin Bible with new punctuation marks, with the further provision that the changes suggested shall be submitted to such members of the Union Mandarin Committee as are still living and in China, for their approval." We are deeply indebted to the Union Mandarin Committee. But can the remnant of that Committee function to-day?

What Style
Should B:
Used?

For the first time debates in the Chinese
Church have centred on the question: What
Style Should Christian Literature Use? The
debates were published in the Wen Shih
Bulletin for three consecutive numbers.

Christian Literature is in the ascendency. The N.C.L.A, marks a milestone in the development of Christian

literature in China. It must have the support of foreigners as well as Chinese. The approval of the Mott Conference is notable "We rejoice in the organization during the year, by a group of Chinese writers and their supporters, of The National Christian Literature Association. None realizes more than they that unless the present meagre resources be vastly supplemented, Christian literature will utterly fail to meet the present crisis and the Christian Movement in China will suffer such a setback as will handicap its future for generations."

CHAPTER XL

PHONETIC SYSTEMS

John Darroch

National Phonetic System was, as The National most people know, promulgated by the Phonetic Ministry of Education in 1918, Like all System government enterprises it has been subject to fluctuations and set backs. Extravagant claims were made for it when it first saw the light and failure to realise these extravagant claims has disappointed some who were once ardent supporters of the movement. Nevertheless the Phonetic Promotion Committee has done magnificent work and has issued a vast literature, some of which—the large coloured posters for example—has been used with much effect in evangelistic campaigns and conferences. The aim of the Board of Education, when it issued the system, was not to teach illiterates to read, but to unify the pronunciation of the Chinese language and make provincial schools conform to a standard system enunciation. Considerable success has been achieved in this direction and in January of this year (1926) a campaign to popularize the system was held in China under the auspices of distinguished educators like Tsai Yuen Pei, Hu Suh and other well known leaders. The daily papers published reports of the proceedings during the campaign and the "Shun Pao" set out a list of twelve advantages of phonetic script. 1. It is not a foreign system. 2. The symbols are not new. 3. It is an adaptation of the old fan ch'ich method of spelling, 4. It is not an imitation of foreign or Japanese writing. 5. It helps illiterates to acquire a knowledge of the character. 6. It unifies pronunciation in reading. 7. It unifies pronunciation in speech. 8. It promotes the education of the common people. 9. It is much more convenient than the character for use in telegraphy. 10. It is easier to set up in type. 11. It can indicate sounds foreign to the Chinese language in a manner unattainable by the use of characters. 12. It contradicts the assertion that Chinese characters are difficult; because the language can be expressed by phonetic symbols.

It will be seen from this apologia that the writer is seeking to combat the conservative objection to phonetic by showing that it is an indigenous product and has borrowed nothing from foreign sources. This, indeed, is the chief obstacle to the progress of phonetic script. The Phonetic Promotion Committee has issued a sufficient quantity of literature in phonetic to provide all that is needed in teaching or reading material for beginners. Classes have been taught in many areas and illiterates taught to read in such numbers as to demonstrate the utility of the system to accomplish all that is claimed for it, viz, that by its use illiterates can be taught, in a short space of time, to read anything that can be understood when expressed orally. But Chinese leaders still regard it with suspicion or only tepid enthusiasm. If this indifference could be overcome the National Phonetic script might solve China's problem of illiteracy. Failing this the system is confronted with an obstacle very difficult to surmount. But so much has already been accomplished that the future of the system need not be doubted.

The Wang-Peill Phonetic System

This system was devised by Wang Chao, a Hanlin scholar, at the time when the unfortunate Emperor Kwang-hsu initiated his abortive reforms. Drs. E. J. and S. G. Peill saw its possibilities and pushed it with all their strength.

They enthused their co-workers and claim that it is so much simpler than the national script that it now runs without pushing. According to these advocates it is less cumbersome and much more easily taught than the more widely advertised National Chu-yin. It has certainly caught on in the Province of Chihli and we have yet to hear of any workers who have tried to teach it and failed. There is a growing amount of literature available but more is needed. The B. and F. Bible Society prints the New

Testament in this script and Luke and Acts in character and script in parallel columns and the R. T. S. has just given a grant for the production of the Pilgrim's Progress in this system.

The prominence given in the campaign Phonetic and against illiteracy to the 1,000 character move-Romanized ment initiated by Mr. James Yen, and to the Systems Phonetic Promotion Committee's activities, has so obscured the earlier romanization systems that many missionaries are unaware that these are still a powerful force in what may be called the "dialect" districts in South China. The gospel according to John was issued in Amoy as early as 1852 and since that date romanized scriptures have been the foundation on which the church was built. The New Testament was printed in 1873. It was revised by Dr. T. Barclay in 1911 and since then no less than 40,000 copies have been sold. The Old Testament was issued in 1884 and a revision of that text will be commenced this year. The South Fukien R. T. S., which has its headquarters in Amoy, issued last year 48,768 booklets, leaflets, etc., and a monthly paper with a circulation of close on 1,000 copies. The New Testament in Hakka romanized has just been issued from the press and is already having a good sale. The Formosan church is composed, for the most part, of emigrants from the Amoy region and the Amoy and Hakka romanized books circulate there as freely as they do in Amoy. Canton, Swatow, Ningpo, Foochow, and several other cities, have the Bible in whole or in part in romanized and its usefulness does not seem to lessen, though Foochow has now an adaptation of the National Phonetic in which the four gospels and Acts are printed. With the exception of Amoy I have no record of literature, other than the scriptures, published in the cities named above, but where the Bible is hymnbooks will certainly be found and, probably, catechisms and primary school books. vernacular, written in Roman letters, has been officially adopted, and is taught in the schools in Indo-China. An edition of 5,000 copies of the New Testament issued two vears ago has been sold out and is now in process of re-printing. The whole Bible will be available by the end of this year. It will thus be seen that romanization is by no means a spent force but is still a powerful instrument for the spread of the gospel in China and further afield.*

^{*}Note:—For much of this information I am indebted to the Rev. G.W. Sheppard, Agent of the B. & F. Bible Society, Shanghai.

CHAPTER XLI

SOME BOOKS AND ARTICLES ON CHINA

Frank Rawlinson

I. BOOKS AND PAMPHLETS

1924-25

I. Reference

- CHINA YEAR BOOK, THE, 1924-5, 1925-6,—Edited by H. G. Woodhead, C.B.E. The Tientsin Press, Ltd., Tientsin. Each M. \$15.00.
- DIRECTORY OF PROTESTANT MISSIONS IN CHINA, 1925—Kwang Hsüeh Publishing House. M. \$2,30.
- FUKIEN, A STUDY OF A PROVINCE IN CHINA—Presbyterian Mission Press, Shanghai.
- World Missionary Atlas—Edited by Harlan P. Beach, D.D., F.R.G.S. and Charles H. Fahs, B.A., B.D. Published by The Institute of Social and Religious Research, 370 Seventh Avenue, New York City.

II. BIOGRAPHICAL

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CHAPTER XLII

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ABBREVIATIONS USED

| CHE | Council on Health Education |
|------|-----------------------------------------|
| CIM | China Inland Mission |
| CLC | Church Literature Committee |
| CLS | Christian Literature Society |
| CMP | Canadian Methodist Mission Press |
| CCEA | China Christian Educational Association |
| KHP | Kwang Hsueh Publishing House |
| LBP | Lutheran Board of Publications |
| MBC | Mission Book Company |
| MPD | Methodist Publication Department |
| MSP | Marring Ster Press |

China Baptist Publication Society

American Bible Society

SSU China Sunday School Union STP Signs of the Time Press

Spiritual Light Press

ABS

CBP

PMP

RTS

SFT

SLP

TCN Trinity College Ningpo

WCTU Women Christian Temperance Union

Presbyterian Mission Press

Religious Tract Society of China South Fukien Tract Society

WTS West China Tract Society

YMA Association Press, Y. M. C. A. National.

YWA Publication Department, National Y.W.C.A.

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| 墨子哲學 The Philosophy of Mehtzu | C. S. Wang | SLP | .40 | 200 |
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CHAPTER XLIII

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CHAPTER XLIV

PHILOSOPHICAL AND RELIGIOUS THOUGHT IN CHINA

F. R. Millican

The philosophical thought of China has had several periods of special development. The Chow Dynasty was made illustrious by a group of thinkers who stand out as bright lights in the sky of Chinese thought. There was Confucius and Lao-tse followed by Chuang-tse, Mencius, Micius, Hsun-tse, Yang Chu and others. It was about a millinium and a half later that the Sung philosophers arose. Up to this time the orthodox Confucian school of thought had dominated the minds of China's thinkers. The Sung philosophers considered themselves to be in this orthodox line and endeavored to give philosophical interpretation to the Confucian teachings. For over seven centuries the literati of China have been under the dominant influence of this Sung school. Excepting the work of a few isolated individuals, such as Wang Yang Ming, there has been no distinctive contribution to Chinese philosophical thought during this period. The work of the scholar has been chiefly to transmit and explain the heritage from the past. At the present time, however, we are witnessing one of the most general awakenings that China has ever experienced. As in the case of the Sung philosophers this new awakening has received its stimulus from without. The Sung philosophers were stimulated by Buddhist literature and thought introduced from India and regions lying southwest of China. The present awakening is the result of contact with new forces that have come in from the West. Outstanding among these forces are modern science and Christianity. While every phase of Chinese life and thought has been stirred to new interest, it is the purpose of this paper to trace only

the effects of these contacts on the philosophical and religious thought in China at the present time.

The present thinkers of China have a rich heritage in their own past. The early literature as found in the Book of History and the Book of Poetry has constant reference to a Supreme Ruler, or Heaven, who is interested in the affairs of mankind. Not only did the ancients worship these, they also worshipped the spirits of ancestors and many nature spirits. Confucius professed to be not an originator but a transmitter of the literature and thought of the past. He did not indulge in philosophical speculations but was especially interested in the peace and progress of society. In him we see certain agnostic tendencies which became more pronounced in Mencius. While revering Heaven he advised keeping a safe distance from the spirits. He devoted himself to the propagation and the cultivation of the virtues necessary to organized society. He advocated the cultivation of the arts. (1) Lao-tse on the other hand advocated following nature. He developed the idea of the "Tao" which corresponds to Nature and which, while subject to possible Theistic interpretations, implies an impersonal and naturalistic interpretation of the universe. The universe came into existence by a spontaneous process. Professor Hu Suh of Peking University holds that Lao-tse seeing the cruelty of nature consciously rejected the current ideas handed down from his predecessors concerning an intelligent and beneficent Supreme Ruler in the universe.(2) In Chuangtze we find further elaboration of the idea of the "Tao" as well as early traces of the belief in the doctrine of constant change and evolutionary development, An interpretation of Chuang-tse's idea of the "Tao" is given by a modern Chinese professor of philosophy as follows: So when we say Tao produces all things we mean nothing more than the plain fact that all things produce themselves, naturally and spontaneously. Tao is the totality of the spontaneity of all things in the universe. Tao means the English word "Nature" in the sense of spontaneity, of freedom from artificiality. Since all things in nature produce themselves spontaneously and

instinctively, so ought they to go on spontaneously and instinctively. This is the basis of Chuang-tse's theory of returning to nature and 'letting alone'. In fact, his conception of Tao is not very different from Spinoza's conception of God, nor does his conception of the genesis of the world differ greatly from Spinoza's theory. The difference between these two philosophers is that which Spinoza considered as necessity and mechanism Chuang-tse considered as spontaneity and freedom."(3) In the teachings of Micius we get what modern writers call a religion. He emphasizes the moral obligation of man to God. Professor Fung has translated one passage from Micius as follows: "Those who desire wealth and honor must obey the will of God. Those who obey the will of God to love each other and to benefit each other will receive the reward. Those who disobey the will of God in hating each other and doing harm to each other will receive the punishment."(4) Professor Fung in pointing out the utilitarian aspects of the teachings of Micius says, Mo-tse, like Bentham, emphasized the sanctions, the binding force,' of the principle of universal love, embodied the principle of a personified God."(5)

The Sung philosophers taught that the universe was composed of two elements, the male and the female, the non-material and the material, both of which sprang from an indefined Ultimate Reality. These two elements are co-existent and inseparable. But Chu Hsi when questioned as to which he would give priority said that he would give priority to the non-material principle, or law, pervading the material universe. While some modern writers seem to have made a good case for theistic interpretation of the teachings of the Sung philosophers there is no doubt that the non-theistic interpretation has dominated the thinkers of China up to the present time. This has given them a materialistic and naturalistic bias. We shall find that some of the present-day thinkers have been gripped by a similar type of materialistic thought in the scientific teachings of the West and have come to interpret all life on the basis of science without any reference to spiritual factors. Others, however, have insisted that there are

realms of human life which are beyond the field of science. These have undertaken to restate their philosophies in the light of the new forces from the West. (6)

The materialistic and mechanistic philosophy of life has been vigorously presented and defended by several modern writers. Among these is Mr. Ting Tsai Chuin (丁產君), a returned student from England who is now Mayor of "Greater Shanghai."(7) Mr. Ting rejects all idea of the supernatural and what he calls the "devil of metaphysics", and claims that all life including the emotions and psychic phenomena can be explained on the basis of the physical sciences. He laments the fact that there has been such divergence of opinion with regard to philosophy and life. This he believes is due to the fact that we have talked in terms of subjectivity, of intuitions and spiritual qualities. Consequently there has been no one final measuring stick for all life. This he claims we now have in science.

To Mr. Ting the distinction sometimes made between physical sciences and spiritual sciences is not valid. Emotions, thoughts, and concepts all are the product of sense stimuli and so are not due to something mysterious or intangible from without the physical or material world. He illustrates by referring to the bookcase standing before him. When he looks at the bookcase, that which appears to him is certain shapes, colors, etc. On the basis of these the mind thinks of the nature of wood and varnish and thus forms judgments which give the concept of a bookcase. But this concept is the result of the stimulation of the sensory nerves combined with thought and reason which in turn are the result of former sensory experiences made available by memory. In this process there is no real knowledge of matter or outward substance. All that there is has been built up subjectively on the basis of the sense stimuli. So if the construction of the senses were of another nature that which we call matter would most certainly change accordingly. He illustrates by the phenomena due to color blindness. He also calls attention to the fact that Morgan in his "Animal Life and Intelligence" calls external matter a construct of the

mind. Mr. Ting illustrates further by the case of a man who accidentally cuts his finger and points out that the mental processes and the resultant action to step the flow of blood are just as much the product of the sense stimuli as is the sensation of pain. So he concludes that mind. memory, and mental processes in general, no matter how complicated, find ample expression on the basis of sense stimuli. Thus Mr. Ting likens the mind to a thinking machine. These machines, he claims, are the result of two factors, heredity and environment. Science is made possible by the fact that these machines, in normal persons at least, are all similar in construction so that under any given conditions different minds make similar deductions. The difference between a genius or hero and the ordinary man is one of degree and not of kind. "For," he says, "the only reason we are able to distinguish them as heroes and geniuses is because their consciousness, concepts, and rational processes are similar to ours."(8)

The theory of knowledge implied in Mr. Ting's position he calls Skeptical Idealism. It is called "idealism" because it takes sense stimuli to be the only basis of knowledge of physical substance and considers the concepts of physical substance to be purely psychical phenomena. It is called "skeptical" because it is believed that the real substance, the cause of the sensation, the thing that is back of consciousness, cannot be known. This theory of knowledge, Mr. Ting claims, is accepted in the main by Huxley, Darwin, Spencer, Wm. James, Karl Pearson, Dewey, and Mach.

Thus Mr. Ting objects to the claim that there is a possibility of knowledge of a really existent objective reality distinct from the mind of man. Consequently he is skeptical with regard to the belief in the existence of God. In fact, on his hypothesis, it is impossible to have knowledge of God. "This thing," he says, "which is beyond the realm of thought, Berkley calls God, Kant and Schophenhauer call it Will, Buchner calls it Substance, Clifford calls it Psychic Stuff, and Chang Man (張 君 勒) calls it self."(9) But while rejecting belief in God Mr. Ting does not oppose religion. He distinguishes, however, between religion as he understands it and the theology

which centers around a belief in God. His religion is illustrated by reference to the ants. He points out how "they sacrifice their own advantage for the good of the group. And they sacrifice the temporary advantage of the group to secure permanent advantage to the race." (10) Thus in human life also, he says, "the temporary advantage of the individual is constantly in conflict with the permanent good of the group. In the process of evolution there has been developed in all animals an instinct to sacrifice the temporary advantage of the individual for the permanent good of the group, otherwise they would cease to exist. Man is the highest order of the During the period of the beginning of human intelligence some developed a religious nature and some did not. Those that had a religious nature, being superior, survived while the others, being inferior, disappeared. So as a result of the process of development we have the present emphasis on religion. Thus religion is a product of evolution and the theological explanation of religion as coming from God is erroneous."(11) Therefore Mr. Ting gives as his definition of religion, "the instinct to sacrifice the temporary advantage of the individual for the permanent good of the group." This type of natural virtue which is common to both animals and man, he claims, does not belong exclusively to religion as generally understood or to metaphysics. In this he finds an explanation for the fact that many people who do not believe in theology or metaphysics have conduct which is in harmony with the standards set by religion. He also finds an explanation of the facts of sin and injustice. The religious instincts of man being the result of the evolution of man's social nature there always remains a residue of the former anti-social instincts and these are constantly in conflict with the religious instincts which are social in nature. Whether a man is good or bad is determined by the predominance of one or other of the types of basic instincts.

Mr. Ting believes that the conflicts in life are due not to man's purposes but to a lack of scientific knowledge which would give intelligent direction to the religious instincts. After referring to wars caused by religion he says, "In order to avoid this type of evil, orthodox theology, Confucian morality, culture, and metaphysical philosophy have all been tried and have been found wanting. We now have the scientific method which has produced so great results in the limited sphere of natural sciences and we wish to extend its method and power so that it may become the guiding light of the religious instincts of humanity. Thus will man have not only the desire but also the tool for attaining truth, not only purpose but also the ability to become good." (12)

Perhaps no one has carried this view of life to its logical conclusion more thoroughly than has one of China's noted scholars and lecturers, Mr. U. Chi Huei (吳雅暉). In his essay on "A New View of the Universe and a New Philosophy of Life," he recommends that the disturbing names God and soul be abolished and that life be explained on the purely mechanical basis. He says, "I hold that both plants and animals are without conscious sensations. They have only the relation of action and reaction like the shooting and back-kick of an arrow. For instance, in case of man a certain material formation produces a certain type of nerves and this combination produces corresponding reactions. What we call emotions, thought, will, etc., are only reactions represented by these arbitrary names. We artistically attribute these reactions to mind, in spiritual terms we relate them to a soul, but in direct language we explain them in terms of sensations. In the last analysis these are nothing more than material reactions of physical force. He continues, respectfully but almost humorously, "Man outwardly is two legs with a pair of hands, inwardly he has a brain which weighs three pounds and two ounces along with 5048 nerve connections. Comparatively speaking he is an animal with a larger supply of brains and nerves. What we call an human then is an animal which can use hands and a brain."(13)

Dr. Hu Suh (胡適之), professor of philosophy in Peking Government University says, in referring to Mr. U's position, "With one stroke of the pen he wipes out God, extinguishes the soul, and punctures the metaphysical idea that man is the soul of the universe. Thus he raises a real issue. We would like to see those who believe in God come forward and defend God against our elderly Mr. U. We would like to see those who believe in a soul come out and defend the soul from the attacks of Mr. U. We would like to see those who believe in the mystical life come forward and defend this position in the face of Mr. U's philosophy of life as the stage act of a 'two-handed animal,' we would like to see those who believe that love and affection belong to the realm of the metaphysical come out and defend their views against Mr. U's view that these are entirely the product of physical activity without any mysterious inner meaning."

Dr. Hu definitely accepts Mr. Ting's proposition that a common measure for all life may be found in science. And with the zeal of a herald of a new gospel he says, "We must earnestly proclaim our new faith, incessantly proclaim it." He sets forth the chief items of his faith as follows:

- "1) Relying on the knowledge of astronomy and of physics lead men to realize that space is unlimited.
- 2) Relying on our knowledge of geology and biology lead men to realize that time is unlimited.
- 3) Relying on all the sciences lead men to know that the universe together with the motion and change in all things is natural. They are thus in and of themselves, so that there is no need for a supernatural Ruler or Creator.
- 4) Relying on the scientific knowledge of biology lead men to understand the struggle for existence with its waste and tragedy, and on the basis of this knowledge lead men to see that the hypothesis of a Supreme Ruler who has a love for life is false and cannot stand.
- 5) Relying on biology and psychology lead men to know that man is only one of the animals. The only difference is one of degree and not of kind,
- 6) Relying on biology, anthropology, and sociology acquaint men with the history of social progress and its causes.

- 7) Relying on the sciences of biology and psychology lead men to realize that there is a cause back of all psychic phenomena.
- 8) Relying on the knowledge of biology and sociology lead men to know that truth, virtue, and propriety are changing and that the causes of these changes can be traced by scientific methods.
- 9) Relying on the new knowledge of physics and chemistry lead men to realize that matter is not dead but living, not static but in motion.
- 10) Relying on our knowledge of biology and sociology cause men to know that the individual, the personal individual self, will die and become extinct, but that humanity, the large or social self, will not die but is imperishable. Lead men to realize that to live for the good of all humanity is religion. This is the highest religion. Those religions which are concerned with heaven or a Pure Land after death are selfish religions,"(15)

Following this statement Dr. Hu elaborates more fully. This type of philosophy, he says, is based on a great hypotheses arising out of the common scientific knowledge of the last two or three hundred years. He suggests that this philosophy may be called "A Scientific Philosophy of Life," or preferably "A Naturalistic Philosophy of Life." He continues, "In the midst of this natural universe, in unlimited time and space, this two-handed animal which is on the average about five and one-half feet high and lives at longest only about one hundred years certainly is an insignificant little object. In this naturalistic universe the heavens have a constant order and things change according to natural law. The tragedy of the struggle for existence urges man forward in his activity. The freedom of this two-handed man is certainly exceedingly limited. However, in this natural world this mite of a two-handed animal has his proper place and his proper value. By means of his two hands and a large brain he is able to make utensils easily, think up many plans, and create a little civilization. He not only has asserted his supermacy over the animal kingdom, he has also examined into the

laws of the universe. By means of this knowledge he controls the forces of the heavens so that he can now force electricity to drive his carriages and use the other to carry his letters. Thus the increase of his knowledge adds to his power. Moreover, the growth of knowledge expands the feelings of his breast and adds to the power of his imagination. He formerly worshipped objects and animals. feared spirits and devils, but now he has gradually freed himself from these youthful things and has come to a better understanding. The magnitude of space only increases his artistic appreciation. The length of time only helps him to appreciate the difficulties of his ancestors. The variability of the ways of nature only helps him to appreciate the difficulties of his ancestors. The reliability of the ways of nature only helps him to control nature. Even the law of cause and effect which permeates everything by no means hampers his freedom because the law of cause and effect makes it possible for him to work from cause to effect, to judge the cause from the effect, to explain the past and to peer into the future. Furthermore it enables him to use his wisdom to create new causes that will produce new effects, and to face the struggle for existence in such a way that he is not driven to become an unaffectionate animal. Perhaps this even adds to his affection for mankind, helps him to emphasize the importance of mutual sympathy and human effort mitigate the suffering due to natural competition. In conclusion, in this naturalistic view of life there is no lack of opportunity for the development of the aesthetic, no lack of poetry, no lack of moral obligation, and no lack of opportunity use to fully creative knowledge." (16)

We are given by Mr. Shu Hsin Ch'eng (舒斯城) in his "Philosophy of Life," now being used as a text book in high schools, an elaboration of this naturalistic philosophy in which God is left out. Beginning with a discussion of the origin of life he acceptes the theory that organic life came from inorganic matter. Since this is so, all forms of life are of one kin. He says, "The distance between man and the amœba is as great as that between heaven and earth. However, speaking from the standpoint of the

original nature of life, the animals, the vegetable kingdom, the human race, and the ameeba are all alike. This original nature is found in what the biologists call the cell. quotes from Joseph McCabe's, "The A.B.C. of Evolution" for confirmation. From this he goes on to explain man's place in nature following the biological explanations of human activity as found in such works as, S. A. Franklin Shull's, "Principles of Animal Biology," Herbart's, "Physiology and Psychology of Sex," Huxley's' "Man's Place in Nature," the works of Russell and of others. He then points out the emotional side of man's nature and subdivides it into three parts, feeling, emotion, and sentiment. Sentiments are subdivided into intelligence. love of beauty, morality, and religion. All of these are the product of natural evolution in the development of the individual in his environment. On the basis of this theory he rejects the contention of Mencius that man's nature was originally good and the claim of Hsuin-tse that it was originally bad and agrees with Kao-tse that it is neither good nor bad but is capable of either good or bad according to man's environment. He is much indebted to Dewey's "Human Nature and Conduct" for much of his discussion on the nature of man.

We are now prepared to follow Mr. Shu's discussion of the place of religion in life. Religion, he says, is a product of man's emotional life. He defines it as follows: Religion is a faith born of man's sense of weakness or helplessness which leads him to believe in the existence of a God with whom he may have direct intuitive communion in his effort to obtain comfort and encouragement. "With regard to the idea of God he continues, "The term God is used to represent omniscience and omnipotence. From the standpoint of knowledge it is not possible to find such a Being within the universe. But because of the vastness of the universe and its constantly changing phenomena, man with his limited self is not able to comprehend all. As a result there arises this emotional sense of insufficiency and humility which leads to faith in some kind of a God. When this faith has become sufficiently mature there arises the sense of direct intuitive communion with this

seemingly present God. "In primitive races, he continues, the sense of helplessness in the face of the forces of nature led to belief in all kinds of spirits back of the phenomena of nature. This produced a sense of awe and reverence and resulted in the development of religious ceremonies and rites and finally in organized religion. These beliefs were confirmed by dreams and abnormal psychic experiences and were encouraged by the hope that springs up within man's breast. The process is similar, he believes, to that which leads man to believe in the existence of the soul after death. He illustrates by the well known case of Dr. Ts'ai Yuen P'ei, Chancellor of Peking Government University, who on the death of his wife wrote the following: "Though you are dead yet I know that the day of my meeting with you again is not far distant. Alas, that one in death still has conscious knowledge I ordinarily had not dared to believe. That the dead have consciousness I now because of you dare not disbelieve. I can only consider you as conscious and give you this last message to comfort my sorrowing heart."(17) Mr. Shu points out that this attitude on the part of Dr. Ts'ai was based on desire rather than knowledge. Thus he believes the religious mind goes beyond knowledge and postulates the Reality which it desires. While he grants that this faith is not different in nature from that of the scientist who makes postulates on the basis of empirical knowledge, yet he thinks it has no basis in fact. Furthermore he believes that the feeling of insufficiency out of which the religious sentiment springs will gradually disappear with the progress of science and civilization. And even before that time shall have arrived he believes that there are available substitutes for a belief in God to satisfy man's sense of need.

As a substitute for religion Dr. Ts'ai Yuen P'ei (葉元培) has suggested art, or love of beauty.(18) Mr. Shu explains how art may take the place of religion in the following selections. "Ts'ai Yuen P'ei believes that art is universal and rises above self-interest and so is able to build up high moral character. Thus he proposes to substitute art for religion. But his criticism of religion is

superficial and he does not show how art can take the place of religion in satisfying the emotional nature of man. We have said above that religion arises out of a feeling of dependence and that this feeling is a reaction to our consciousness of the enormous size of the universe. If we wish to satisfy this part of our emotional life, we must enlarge the scope of our personality. Now art is able to bring about this expansion and so has even greater power than religion. We have the same intuitive pleasure in art that is experienced by the one who believes he has communion with God. Moreover the object of our pleasure is real. During the enjoyment of this ecstacy the sense of relation to others and the desire for advantage are both absent and we become one with the universe. We are animated and the universe though large seems to be on a level with us and the feeling of dependence disappears.— Thus if we are enthusiastic about art, the larger part of the religious problem will be solved."

Mr. Shu also believes that the satisfaction of our religious nature may be found in love without reference to a personal God. Love, to him, is also a natural development in the process of evolution. He says, "Tolstoi found no solution for his spiritual troubles in science and philosophy but found it in love. Thus we may know the power of love. Therefore the greater religions, such as Christianity and Buddhism, emphasize love most of all. In the midst of the natural inclination of living things toward self-preservation if we strive to manifest love we may expand our personalities, overcome our sense of inferiority, and satisfy our spiritual desires. Then why should we feel it necessary to rely on a personal God, who exists in our imagination only, to deliver us from our unhappiness." (19)

It will be observed that the above thinkers agree in giving science a preëminent place in their effort to interpret life. Mr. Ting and Mr. U carry the mechanistic theory of life to its extreme conclusions. We will find, however, that there are other writers who find the mechanistic theory indefensible. One of these, Ling Tsai P'ing (株 室 平), attacks Mr. Ting's position very vigorously. He

is astonished that Mr. Ting should think that by means of science all life can be reduced to a common level. He points out how Dewey when criticising Bergen's philosophy had quoted Wm. James as opposed to the idea of a synthesis and as having no hope of a final synthesis. What Bergsen and Spencer had attempted without success Mr. Ting, he says, not only has the courage to believe to be possible, he even believes it to be possible by means of the mechanistic theory. This, Mr. Ling, thinks is comparable to the attempt of the theologians to find a final synthesis in theology and leads to the same type of prejudice.

Then Mr. Ling challenges Mr. Ting's theory of knowledge. Referring to the illustration of the bookcase again he points out that although what is seen by the eyes of different persons seems to be similar in reality it is quite different. The form of the object, he grants, is objective but the color is subjective and depends on the character of the senses. It is impossible to know whether the concepts formed really agree with the object. And it is a question whether the real object can be known. Even Russell, he says, advocated a middle ground, Monism, calling things neither matter nor mind. He dared not say that mental phenomena are entirely due to sensations and he also dared not claim that things actually exist independently. Thus he believes Mr. Ting makes the mistake of putting too much dependence on the senses. He further questions the validity of our judgments of material things as distinguished from things seen, for instance, in dreams. Here he again quotes Russell as saving that things we experience when awake cannot be considered as more real than things experienced in dreams. Our thoughts, he adds, are logical constructs and are quite independent of and different from the sensations on which Mr. Ting basis all knowledge. Mr. Ting further does not make sufficient allowance for the fact that too many of us belong to the "abnormal" class which he rules out in his effort to arrive at uniformity. Finally he challenges the law of cause and effect, presenting the arguments of Hume followed by Russell and others to show that what is generally thought of as the law of cause and effect can only be called the observation of a certain relation between two things. (20)

One of China's foremost thinkers and writers points out the grave dangers which he believes have arisen from the over-exaltation of science. This thinker, Liang Ch'i Ch'ao (梁 啓 超) says, in his essays on Western civilization. "Finally, to state the most important feature, the men of the present time by means of the new scientfic knowledge have brought on an industrial revolution. Change in external life has become very rapid. As a result the inner life also has been stirred.—According to the new psychology of the scientists the thing that humanity calls the mind is but one of the phenomena of the activities of matter. These materialistic philosophers under the cover of science have built up a purely mechanistic philosophy of life. They have included all inner and outer life under the law of necessity and of material activity. Following experimental psychology they say that spirituality is only a form of matter and is also controlled by the law of necessity. Thus we are forced to deny the freedom of the will. Since the will is not free where is there any moral responsibility?—The greatest danger of present thought is in this.-What is recognized as truth to-day becomes false to-morrow. Old controls have been abolished and new ones have not been established, so everybody's minds sinks in doubt and fear. It is like a ship in the midst of a storm without a compass. Many do not know how to face the future. Since this is so the struggle for gain and power ever increases. Since there is no heaven after death we might as well get the full pleasure out of the few decades we have for satisfying our desires. Since there is no moral responsibility in connection with good and evil, what is there to hinder me from employing any methods I choose to satisfy my desires. Furthermore, although material things increase they do not keep pace with our desires. What then is to be done? There is nothing to do but to enter into competition to the full limit of our strength. Frankly speaking, it means that the weak are food for the strong. This is the source of all the present-day militarism and economic warfare. The Great War is the reward.-

Finally, under the influence of this philosophy of life what are the millions of human beings doing who are passing through this world in lock step for a period of a few decades. The one purpose of their lives is to grasp bread and eat to the full. If not, then it must be that they are fearful lest the wheel of the material activity of the universe lacks in motive power and so they have come especially to supply it with energy. Since this is the condition, has human life an iota of meaning or particle of value?

In this time of the flourishing of science the leading tide of thought has gone to this extreme. Those who spoke of 'Almighty Science' fully hoped that when science had completed its task the golden age of the world would appear. Now the task has come to fruition, the progress of the past one hundred years has exceeded that of three previous centuries and humanity has not only not obtained happiness it has even been subject to many calamities. Man is like a traveller who has lost his way in the desert sands. Looking ahead he sees a dark cloud and presses forward with all his might in the hope that he can trust it for guidance. But alas, when he approaches it he cannot find even a shadow and consequently sinks into despair. What is this cloud? It is this Mr. Science. The people of Europe have passed through this illusory dream of the omnipotence of science and now they are saying that science is bankruptey."(21)

While those who do not accept the mechanistic theory do not go so far as Mr. Liang in laying sin at the door of science, yet they believe that there are phases of life which cannot be interpreted in terms of the physical sciences. They believe that life can be much more accurately explained in terms of life itself.

Among this group we will first mention Mr. Fu Si Nien (傳斯年). Mr. Fu feels that the changing emphasis in philosophical thought was well expressed by Feuerbach when he said that in early times men interpreted human life in terms of God, later they shifted the emphasis to a Principle pervading the universe, and now they explain

human life in terms of humanity itself. He credits modern biology and psychology for this new emphasis. These sciences, he points out, have made their contribution in making clear man's place in the universe of nature, in exploding the old theory of the permanency of all things and substituting for it the idea of constant becoming with all its possibilities, in emphasizing the need of mutual aid in place of the old attitude of critical indifference, in doing away with metaphysics and the uncontrollable realms of thought that it made possibls, in centering the attention on humanity, and finally in pointing out that the true meaning of life is found in the constant effort to raise human life to higher levels in the process of developing a race of supermen.

Mr. Fu. moreover, depreciates the tendency of the biologists to explain life from a purely mechanistic standpoint and expresses strong sympathy with the pragmatists who explain human life in terms of life itself. The biological view, he says, is mechanical while the pragmatic view is creative. He quotes Wm. James as saying that the materialistic interpretation of the universe leads to pessimism, while the spiritual interpretation of life leads to optimism. He sees progress in the shift of emphasis by the pragmatist from the older effort to explain man in terms of the universe. In contrast to the view that looks to the universe for reality he places man at the center as the one reality to be considered. Following the pragmatists he says that that which is of service to man is true. And the standard by which everything is tested is its ability to contribute to the permanent welfare of mankind.

On the basis of this pragmatism with its emphasis on human nature, Mr. Fu judges and finds wanting the philosophies of life that he finds in the background of Chinese civilization. First he challenges the view of life found in Chuang ('how (業馬) which obliterates all distinctions between life and death, between good and evil. This view taught that life is nothing more than a temporary assembling of matter, subject to constant change and possessing no immortal spirit. Under this theory, which takes into account only man's material self and neglects his

inner immortal self, life is deprived of all value. Thus any effort to improve human conditions is a waste of energy. This viewpoint, he thinks, fails to take into account the fact that man is capable of pleasure and anger and that he has emotions, affection, purpose, and hopes. Second, Mr. Fu finds his humanistic view corrective for the teaching, which came in by way of India, that life is evil and therefore to be avoided. This otherworldliness and desire to enter into an imaginary Nirvana. he thinks, arose out of a special condition of suffering and unrest in India and so has no place in a normal healthy society. Third, he sees in humanism a cure for the practical materialism of the Chinese people who, he says, know no higher motive in life than food and clothes, -good food, good clothes, and present enjoyment. This, he thinks, is the cause of all the sin. The new view calls men to a spiritual life in which the value of spiritural culture, zeal. suffering, happiness, and hope, all have a place. Fourth, he sees in this emphasis on humanism release from the stultifying grip of inherited ethical concepts. China, he claims, has been under the influence of the teaching that man was created for the sake of virtue rather than that virtue is for the sake of man. The development of individual personality has been hindered by the effort to develop the "Princely Man," the virtuous man, as conceived by the sages of an earlier civilization.

Furthermore, Mr. Fu believes that in pragmatism we get a new vision of the immortality of life. But this immortality, he takes pains to point out, is not the immortality of the individual self but the immortality of the influences which one contributes to the social group,—a social immortality. Finally Mr. Fu sums up his view of life in one sentence; "The free development of the individual is for the sake of the common welfare of the social group." In the devotion to this ideal he finds a permanent call to earnest service.(22)

Another writer, Mr. Chang Chuin Man (張 君 勒) also takes up the defense of the spiritual value of life. In presenting his case he says, "In science there are definite laws and principles supported by evidence. For example,

in mathematics we find that two plus two equals four and also that the sum of the angles of a triangle is equal to two right angles. From the constant study of science you come to believe that everything under heaven has such universal laws and that all is subject to the law of cause and effect. But in fact if you will shut your eyes and think you will realize that most problems are not so clear and simple as that. With reference to these problems one man has one theory and another has another theory. There seems, for instance, to be no suitable standard of right and wrong, true and false."(23)

- Mr. Chang then states the major premise of his position. He says, "A humanistic interpretation or philosophy of life should place the self, the 'ego', at the center as a starting point. Other things should be thought of as in relation to myself."(24) He then summarizes man's relations under nine heads. These nine relations center in self and treat of one's relation to the outer world of men and things. In no case, he holds, do they have a uniform explanation because they have to do with humanity. Humanity, being living, is not so easily classified under uniform laws as are the material things commonly classed as dead matter. Mr. Chang makes five comparisons to show that there is no outward standard such as we get in the physical sciences for the measurement of the human aspects of life centering around self.
- 1. Science is objective while the humanistic interpretation of life is subjective. For instance, the difference between Confucius' emphasis on constructive effort and Lao-tse's emphasis on passivity is due to their different philosophies of life. This also explains why Mencius taught that human nature was originally good while Hsuintse taught that it was evil. Because of the fact that they were dealing with life which can only be approached in a subjective way it was impossible to submit these differences to a common test to discover which was right.
- 2. Science is based on logical method while life is intuitively interpreted. Scientists start with definitions

and work out a synthesis on the basis of certain fundamental laws. But a philosophy of life, such as that which produced the pessimism of Schopenhauer or Hartmann or the altruism of Jesus or Micius, is not controlled by universal laws. Not being based on certain standard definitions of method they arise out of one's own inner consciousness and so are intuitional.

- 3. Science is analytical while a philosophy of life is found by means of a synthesis, so if you insist on analysis life looses its true meaning.
- 4. Science is based on the law of cause and effect while a philosophy of life involves the freedom of the will. Why was Jesus nailed to the cross or why did Sakyamuni subject himself to severe discipline? These acts were the result of free promptings of the conscience and by no means was there compulsion. Further, in individuals, such things as repentence, reform, and the sense of responsibility cannot be explained on the basis of cause and effect. These all are due to voluntary acts.
- 5. Science is built up on the basis of the similarity of phenomena in objective things while a view of life arises from the unity of an individual personality. Thus the distinctive thing about the physical world is its uniformity while human life is characterized by individuality.

From the above we see that, to Mr. Chang, the distinctive factors in determining a man's philosophy of life are subjectivity, intuition, synthesis, freedom of the will, and individuality. Hence life cannot be measured by objective standards such as are used in the physical sciences.

Mr. Chang follows Wundt in his classification of the sciences under spiritual sciences and physical sciences. He gives Wundt's classification as follows:

Exact Sciences

Mathematics
Physics
Chemistry
Biology

Spiritual Sciences

ences { Psychology | Literature | History of Literature | Sociology | Law | Economics

The spiritual sciences, Mr. Chang claims, are based on direct intuitive knowledge and so cannot be included with the exact sciences. He appeals to Bergsen's theory of consciousness with his contention that since the stream of consciousness is constantly changing it is not explainable on the basis of the law of cause and effect. He also appeals to Urwick's "Philosophy of Social Progress", and identifies the things which he himself includes under life as distinguished from the material world with those things which Urwick excludes from the domain of science. Further, he falls back on Kant's "Categorical Imperative" and Eucken's "Spiritual Life." Thus he agrees with Urwick that "social sciences cannot be grouped and discussed together with the natural sciences. "With this array of supporters Mr. Chang denies the contention of Mr. Ting that the sensations are the ultimate source of the materials of knowledge.

Finally, Mr. Chang summarizes his position as follows:

- "1. Beyond the world of sensation there is a spiritual world. The judgments of right and wrong, truth and falsehood, are the manifestations of the synthetic activity of the spirit.
- 2. It is true that knowledge is the result of the union of the sensations and concepts, yet there are other means of arriving at truth, namely, religion and esthetics.
- 3. With the development of knowledge come other definite forms of intelligent activity. Change arises in this realm of pure thought in which there is freedom. So progress and retrogression in history are due to the free acts of humanity and are not controlled by the law of cause and effect." On the basis of this freedom alone,

Mr. Chang, thinks, can we explain the creation of literature, thought, actions of the will, and social progress. (25)

We have already presented Mr. Liang Ch'i Ch'ao's attack on the mechanistic theory of life. We will now set forth more fully his position as found in his discussion of the writings of Mr. Ting and Mr. Chang. Mr. Liang while agreeing with Mr. Chang in his major contentions feels that both Mr. Chang and Mr. Ting have overstated their cases. With reference to Mr. Chang's position he says that no matter to what extent he values spiritual life he cannot say that the thing we call life can absolutely free itself from the physical world and exist independently. Since, then, life is related to the physical world it naturally is influenced by the laws of its environment in time and space. By no means is it so purely spiritual as Mr. Chang claims and entirely determined by intuition and free will.

Mr. Liang thinks that most of the relationships which Mr. Chang would put beyond the realm of science are to be explained by science, Continuing he says, "Finally, all the conditions of physical life are subjects for study and that which can be thus treated naturally is subject in part or altogether to physical laws. With reference to this type of life we must, in the light of the present known facts. use the most careful scientific methods to seek for a comparatively correct understanding of life. This is our privilege and our duty. On this basis I recognize a per cent of truth in Mr. Ting's claim that a philosophy of life and science cannot divide a house. I naturally approve of Mr. Chang's emphasis on freewill and intuition but, alas, he has applied them too generally and not without error."(26) Mr. Liang then points out that many of the things that Mr. Chang attributes to intuition are really the result of intelligent thought based on observation and experience. With reference to freedom of the will Mr. Liang says, "Its sphere of activity is necessarily limited. I grant that the reason why man is superior to all other things is because of his freedom of will and also that the explanation of the progress of society is found in the freedom of the will. But in the exercise of the will, in the choice of right or wrong, there is also a dependence on

reason. There is, therefore, probably no great value in the blind free will of Mr. Chang which is deprived entirely of its objectivity."(27) Thus Mr. Liang believes that a view of life must be based on a synthesis of the objective and the subjective.

But while taking exception to some things in Mr. Chang's position Mr. Liang disagrees more fully with the teaching of Mr. Ting. Mr. Ting's error comes in his willingness to believe that science is almighty. He believes that Mr. Ting's effort to find a simple uniform standard of measurement and interpretation of life in the physical sciences is futile and the results, if possible, would be undersirable. Mr. Liang then emphasizes the emotions which he believes have an important place in life along with reason and intelligence. He continues, "There are many manifestations of the emotions. Of these at least two are mysterious in nature. They are love and beauty.-I challenge any man to analyse and explain beauty: and love is even more mysterious. If a young man and a young lady should agree to join in 'scientific love' would it not be repulsive?-No one can explain the emotional fervor of a person in his religion or in his devotion to a man or a principle. Moreover, nine out of ten of the events of history are born of these mysteries. From this point of view there is a place for what Mr. Chang calls the intuitive, the synthetic, etc. If you attempt to use scientific methods to analyse emotions it is impossible, and if it were possible it would destroy life and do away with its value. Thus he concludes, the things of life that belong to reason and intelligence must be explained by scientific methods but the emotions are absolutely beyond the reach of science."(28)

On the basis of this viewpoint Mr. Liang finds value in religion as an aid to the development of the higher and finer elements in man's nature. He believes that religion is indispensable to the progress of civilization in its lower stages. However, he claims that the day will come when, as a result of human progress, religion will no longer be needed. In particular he says that China at her present stage of development needs a religion. He adds that while

she is choosing a religion she should adopt the highest type of a religion which according to his judgment is Buddhism. (29)

The belief that religion has a contribution to make to civilization only until the time when civilization has developed to the stage where it has suitable substitutes for religion is concurred in by the Confucian scholar, Ku Hung Ming (臺 洪 銘). Mr. Ku differs from Mr. Liang in that he finds this substitute in Confucianism. Speaking of the Chinese people in particular Mr. Ku says, Mongolian-has a soul and therefore ought to feel the need of a religion or else some sort of substitute for it. The real reason why the Chinese do not feel the lack of religion is because they find in Confucianism a system of philosophy and ethics, a synthesis of society and civilization, that takes its place. It may be objected that Confucianism is not a religion. This is quite true but only in the European sense of the word. And right here lies the grandeur of Confucianism. Although not a religion it supplies the place of a religion and makes men content without religion.—It was the poet Goethe who said that a man who possesses art possesses religion and thereby implied that he did not need religion.—Philosophers like Spinoza, of whom it was said that his halo of reason shone as brightly as the halo of sanctity around a saint, did not need religion.—Scientists like Darwin and Haeckel did not feel that need of religion. But ordinary men, those who are not artists or poets or philosophers or scientists, possess only one thing that can lift the heavy burden of the mystery of existence from their souls. This is religion. By giving them faith in supernatural and omnipotent beings, or a being, and thereby a feeling of security, of permanence, of inner peace, of infinite repose. masses will always feel the need of religion until they are given something to take its place. Now Confucianism has given China something to take the place of religion.

"The whole system of philosophy and morals taught by Confucius can be summed up in the phrase, 'the conduct of a gentleman.' The sage defined this code of conduct and made it a state religion in which he taught

that the only true, rational, permanent and final basis of a state, a society, or a civilization is to be found in the sentiment of a gentleman,—that is to say, in the sentiment of honor. One may ask how men can be persuaded to obey the moral law of Confucius if they do not believe in and fear God as conceived in the revealed religions. In my opinion it is an error to imagine that men obey the moral law prescribed by religion solely because they fear God and his power. The real reason that we obey the moral law is that we possess a moral sentiment, a sentiment of a gentleman. Belief in God is not indispensable. Every great man, every man of honor and high intelligence has believed in God. Confucius himself believed in Him although he speaks of Him but rarely.—But there are many kinds of belief. Men of high intelligence do not believe in the same way as ignorant and untutored men. The belief in God held by a man of superior intelligence resembles that of Spinoza. It is a faith in the divine order of the universe. - Confucius said, 'The man who does not know God and the divine order of the universe cannot be a true gentleman, that is, a moral man.'-The merit of religion is that it renders capable of obeying a moral code even those men who lack in character and intelligence. And how does it do this? Not because of the fear of God but because men have an instinctive moral consciousness. That is what Confucius meant when he said, 'A moral law that is exterior to man is not a moral law,' and what Christ meant when He said, 'The kingdom of God is within you.' "(30)

with its emphasis on moral sentiment and gentlemanly conduct we have the philosophy of Mr. Li Shih Chin (季石學). Mr. Li believes that the universe is ruled by blind fate. This fate in its basic nature is a blind force. Not satisfied with Schopenhauer's explanation of the universe in terms of a "Will to life" he goes on to Nietzsche's "Will to power." In his analysis of life he reduces it in its last analysis to electrons which are defined as force in action. This he calls motion. As a result of motion we have constant change. Change involves the

process of birth and death, coming and going. In this process of unceasing activity there is a tendency toward expansion and with this comes contacts on all sides. Every part of the phenomenal universe is momentarily in contact with other parts. Thus I am brought into contact with you and you into contact with me. Life is then a composite of these five elements, motion, change, the process of birth and death, expansion, and contacts. It is self-existant and natural. It is for us to give it full expression.

In this scheme of things there are no such things as good and evil. Good and evil are only relative terms. There is good in evil and evil in good. They both are stations on the way to the highest good, a state in which there is neither good nor evil but only perfect quiet and purity like a waveless sea. Evil is a necessary element in this process of life and helps us on the way. Sorrow for the same reason is a valuable experience. It helps us to develop our individuality. Furthermore, the purpose of life is to give full expression to our personalities, and nothing that aids in this expression may be considered detrimental. Licentiousness, gambling, drinking, such things as we commonly consider to be detrimental to character are not necessarily so. On the other hand they may be considered good to the extent that they help in the expression of our individual personality. Thus are we stranded in the quagmire of unblushing licentiousness by Mr. Li who frankly states that philosophy to him is purely a study of life without any reference to ethical standards or moral conduct. (31)

The reader will have observed that of the writers who reject religion most have in mind religion as interpreted in terms of a personal God thought of as Creator and Ruler of the universe, one to whom men are directly responsible and with whom they have conscious communion. At the same time most of these writers assert the necessity of religion as interpreted by themselves from a naturalistic or sociological standpoint. Thus the term religion is used by them to imply a sense of social obligation or a moral sentiment and not any mystical relationship to God

or the universe. There is, however, a group of writers who while rejecting belief in a religion implying a personal deity and the commonly accepted corrolaries of this belief still stand for what they believe to be the highest type of religious belief and experience. This group is strongly influenced by Hindu thought and Buddhist philosophy. They generally emphasize the importance of intuition and mysticism in religion. We have noted that Liang Ch'i Ch'ao favored Buddhism as the most suitable religion for the Chinese. We will now present the views of two others who agree with him in the main. These are Liang Seo Ming (梁 漱 選) and the Buddhist monk T'ai Hsü (太 康 法 師).

Liang Seo Ming in his famous treatise in "The Civilization and Philosophy of the Orient and the Occident" definitely alligns himself with the Psychological Idealists as represented by Pierson in the West. Along with this school he points out the place of the empirical and intuitional aspects of knowledge. Mr. Liang recognizes the importance of religion and points out the permanent place it has had in the life of all races, but he feels that there has been great confusion regarding the essential features of religion. In pointing out what he believes to be the permanent roots of religion he argues first, that if religion is based on a sense of insufficiency and dependence it will not be permanent. For the time is coming, he believes, when as a result of the progress of science man will no longer have this feeling of insufficiency. On the other hand he will reach a stage of independent satisfaction and pleasure. Second, he believes that religion will not find a permanent basis in a sense of sin and a feeling of the need for forgiveness. He grants that these have been the most vital factors in the greater religions. He predicts the time when men will so progress on the road to self-culture that they will not feel a sense of sin. He takes an example from Christianity, which, he says, seems preëminently to emphasize repentance, goodness, and love for men. A friend of his, Mr. Chen, who was formerly a Confucian scholar of the Sung school but who was later converted to Christianity testified that he had

found in his faith in Christ and God a power to overcome sin and also had secured a peace of mind and heart through a sense of the forgiveness of sin. While expressing the greatest respect for Mr. Chen and full confidence in his sincerity, Mr. Liang thinks that this sense of sin was due to a false sense of need based on misguided emotions. Mr. Liang further believes that the sorrow and dislike for life which drove Tolstoi almost to despair and finally to Christ for peace might be overcome in one's own strength. That such unrest of mind and heart can be overcome by one's own self without the power of religion he finds demonstrated in the lives and teachings of the Sung philosophers. In the future, Mr. Liang believes, art and the love of beauty may take a large place in satisfying these needs of mankind. And finally Mr. Liang believes that we will find other sources for the zeal for righteousness and the earnestness of purpose which has characterized these who have been inspired by religion. These too will be provided apart from religion in the ideal society of the future.

But if Mr. Liang does not see the need of religion as a permanent factor in life on the basis of the above elements and conditions in human life where does he find it? He finds it in two factors. The first is the fact of the certainty of death, and the other is in the consciousness of the fact of impermanence. It was in the presence of age, disease, and death that Gotama had his profound spiritual experience. Men can never escape from these three things, Mr. Liang believes, and so he finds in them permanent factor for the prompting of the religious sentiment. Men's hearts and minds will always be seeking for a way of escape from these, and especially death. As a result of these we have constantly forced upon our attention the second factor, namely, impermanence. Our helplessness in the face of these two factors drives us to seek for a way of escape from the world. This effort to escape from this world is religion. But what is meant by escaping from the world? By this is meant a state of intuitive realization that the phenomenal universe is illusory and that behind all this there is the great sea of immateriality of which we are a part and from which we are temporarily separated by the illusion of self. In this enlightenment alone can final peace be found. (32)

This philosophy has been set forth by the monk T'ai Hsü in his recent book on Buddhism as a science. His line of reasoning is set forth in the following paragraphs.

"In the light of what has been indicated above we shall be prepared to understand why T'ai Hsü attempts to associate Buddhism with science rather than with religion. He rejects anything that suggests the supernatural or metaphysical. Science, he observes, sticks close to the facts of experience and thus is in position to have its conclusions constantly checked up by means of experiments. Buddhism, he claims, has this same scientific approach to the problem of the understanding of the nature of life and of the universe. Yet it is much broader and more inclusive in its scope. It goes beyond a study of the physical sciences and includes the science of psychology. Since, to T'ai Hsü the Idealist, the universe in its final analysis is of the nature of mind there is no justification for the arbitrary limitation of the field of science to the so-called physical sciences. The scientific method should operate on different levels. There are, first, the so-called physical sciences based on the six senses. Then there is the scientific study of the thought processes. Beyond this there is the more profound science of direct intuitive acquaintance or enlightenment known only to the few choice souls who have seen through the nature of existence and have come to a consciousness of Reality beyond all the illusions and distractions of life. This experience is attained by means of quiet abstraction and intuitive response to the universe. The Buddhist Hall of Meditation is the laboratory for this more advanced type of scientific research. The materials for the experiments are none other than one's own bodily senses and his mind. In this method, which T'ai Hsü calls "Fu Chia", he believes we find the only final way of salvation for a suffering and distracted world. All other methods are limited in scope and deal with removing the symptoms instead of the causes. The less enlightened are seeking the less perfect goals, such as happiness in terms of the relation between man and his God or gods. They belong to the age of the vouth of science. T'ai Hsü professes to be doing all he can to promote knowledge of the higher way—the way of enlightenment which leads to a thorough understanding of life with all its implications. This more comprehensive view of science includes three stages. The first is a direct conscious experience of the things of our environment. The second is an understanding of the law which operates in our environment—the law of growth and decay and all the changes that take place in the phenomenal world. The third is the final stage of harmony in which one sees beyond the changing phenomena of existence and becomes conscious of Reality—the Reality in which there are no such distinctions as this and that, good and evil, self and non-self. This final stage—which is salvation—in which the person has come to understand the three above stages of life, is T'ai Hsü's goal for life." (33)

The question may be raised whether if Reality should be spelled with a capital letter it might not be made to imply a theistic interpretation of the universe. In a later passage in the article mentioned above it is pointed out that T'ai Hsii was very favorably impressed by the conception that the universe is Mind interpreted as a "universe radiating outward from a self-acting Mindcenter," To T'ai Hsü the heart of the universe, this basic reality, is of the nature of the spiritual, or Mind, and all matter, or the phenomenal world is only a temporary manifestation of this Reality. This Reality T'ai Hsii calls Chen Ru (温如), and explains it as something like an everflowing consciousness filling all things, or as something similar to "atoms or electrons, or something beyond electrons." Of this conception of Chen Ru, or Mind, Professor Wang Yeh Hsin of Nanking Theological Seminary says, "Thus we see that it resembles to some extent the Christian term, God. Buddhists, however, do not recognize it as God, but call it Law, or Order. This Order is the native principle of Chen Ru and contains the idea of nature. All things come from it. Chen Ru is the cause, all existent things are the effect. (34) While some of T'ai Hsii's expressions might be given a theistic interpretation, he himself rejects definitely the commonly accepted idea of a God such as he conceives the Christian to accept. So for distinctly theistic writings we shall have to look elsewhere.

We find the theistic interpretation in some of the writings of certain Confucian scholars. We have seen above that the Confucian scholar, Ku Hung Ming, while rejecting the theism of the ordinary man, accepted the belief in God as understood by Spinoza and interpreted as Divine Providence. A more frankly theistic position is set forth in the writings of another Confucian scholar, Dr. Lim Boom Keng, President of Amoy University. In an article appealing for an approachment and cooperation between Christianity and Confucianism after referring to the God of righteousness, he says, "I have freely used the term God and mean by that word the personal Shangti of the Confucian school which I consider to be identical with the Heavenly Father of Christianity." Then, after remarking that since the conception of God lies beyond the domain of science he does not propose to discuss the minutiae of the Godhead nor the mysteries of the Divine Existence, he adds. "The experience of the ages is certainly in favor of those who conceive of a theocratic universe." (35)

This theistic interpretation has been greatly emphasized by Christian thinkers. The Old Testament conception of Jehovah and the New Testament conception of God as Heavenly Father, a God of love, truth, and mercy as revealed in Jesus Christ, have been spread all over China. Some original literature in defense of theism and the other tenets of the Christian faith has been produced. Such literature generally finds a starting point in the theism of the early classical literature of China. This is followed up by means of the theistic teachings of Christianity. Mr. Yuan Ting Ngan (袁定安), following this general plan, gives us a defense of theism in his "Philosophy of Theism." After discussing the names used in Chinese literature which refer to God and comparing these with the terms used for God in the literature of other countries. he makes a defense of the theistic position as found in Christianity. He finds evidence for theism in conscience. in worship, in history, in nature, in religious experience, and in the revelation of Christ. (36)

Professor Wang Yeh Hsin (王治心) of Nanking Theological Seminary has defended the theistic viewpoint in his works on Taoism, Confucianism, and Buddhism. the latter volume he draws comparisons between Buddist and Christian teaching. He compares the Buddhist idea of Reality thought of in a somewhat impersonal way with the theistic teaching of Christianity. He compares the Buddhist idea of non-existence of self with the Christian emphasis on the value of personality. He contrasts the Buddhist emphasis on escape from sorrow with the Christian teaching regarding salvation from sin, and the Buddhist emphasis on the law of cause and effect with the Christian belief in the will of God. (37) Mr. H. L. Zia. (對 法 客) of the publication department of the Young Man's Christian Association, of China has produced an extensive literature defending and interpreting the theistic view of Christianity. In fact a large amount of Christian literature with this emphasis is made available through the Association Press of China, The Christian Literature Society, and numerous other publishing societies.

It will be seen from the above that all the leading schools of thought have their advocates and interpreters in China to-day. These men are attempting to restate and reinterpret the philosophical thought of their past in the light of Western thought. It is very difficult accurately to evaluate the influence of current schools of thought. Yet there are some evidences of the tendencies and of the comparative influence of the different types of thought in China at the present time.

In the first place it will be observed that most of the philosophical writings of the present period, like those of the past in China, have a strong moral or ethical emphasis. Chancellor Ts'ai in pointing out this emphasis in the past based chiefly on Confucian ethics, remarks that this emphasis still dominates the minds of the Chinese. He claims that though Buddhism has had a large influence on the philosophical thought of China, it has not perceptibly

disturbed the Confucian ethical influence. He adds that while the writings of Spencer, of Rousseau, and of Nietzsche have appealed to the fondness for the new on the part of many, especially of the youth, and have seemed to bring in a clash with the old ethical standards, yet these schools of thought have not as yet found any thoroughgoing exponents. Therefore they have not had a great influence on the ethical standards of the Chinese. (38)

While Confucian ethics has dominated Chinese thought up to the present there does not seem to be any great enthusian over the effort to make Confucianism the religious cult of the nation. The effort during the administration of Yuan Shi Kai to make Confucianism the state religion was frustrated by the combined efforts of the representatives of other religions. organized society for the promotion of Confucianism issues a magazine in Shanghai called "Patriotism" (愛國報), This unpretentious magazine devoted to Confucian ethics and standards of life and to the advocacy of Confucianism as the cult which will save the nation seems to meet with only a moderate response. Confucian ethics has been associated with a type of political state that is not popular with modern Chinese. It also has lacked the distinctive features that would give it a strong religious appeal. However, even though the cult as such does not seem to appeal at present there is no doubt that the practical attitudes and ethical standards of Confucianism are deeply imbedded in the Chinese nature.

The mechanical theory of the universe has, as we have seen, strong advocates. These men have evidently taken their cue from the West. Yet they find a background for their position in Chinese thought. This interpretation of the universe is found, for instance, in the writings of Wang Ch'ung (£ ½), a not very well known writer before the rise of the Sung school. Wang Ch'ung, taking man as his model, claimed that purpose could not exist in the universe because the universe did not, like man, have the necessary means for expressing purpose, i.e., hands, eyes, etc. He taught that the universe evolved by a natural process from an indefinite chaos. Like the modern

mechanists he found the origin of spiritual factors in the physiological side of man. This type of thought is now strongly supported in the schools by text-books dealing with the various branches of science, which give a mechanical or physiological explanation of the phenomena of life. These text-books are based in the main on similar text-books in the West. While the majority of students are given this type of scientific training, comparatively few enter the courses that give the broader philosophical implications of life.

But, on the other hand, it is more in keeping with the genius of the Chinese people from a historical standpoint to think of the universe in organic rather than mechanistic terms. Ultimate Reality has been interpreted as Goodness, as Mind, as "Tao", as Energy, as Motion, as an ethical Principle, but in whichever of these terms it has been conceived it has been considered not as dead but as living and animated, as a developing organism or the expression of one or other of these basic elements. With the Sung philosophers the universe was a macrocosm of which man was a microcosm. We have seen how Chang Chuin Man, Liang Ch'i Ch'ao, and others have come out in defense of a spiritual interpretation of the universe. We have an intimation of this tendency also in the statement of Dr. Hu above to the effect that "matter is not dead but living, not static but in motion." Inherent in Buddhist literature is the idea that the universe is an illusory manifestation of dynamic Mind. Humanism too lends its influence against the mechanistic interpretation of life. It also finds fertile soil in China. The Confucian emphasis was on man and his relation to his environment. Mencius had interpreted the will of Heaven as the will of the people. The philosophical aim and interest of the Sung philosophers was the welfare of man. The interest in humanity is intensified by the unsettled conditions and the uncertain standards of society which lead serious minded men to look for a solution of these problems. This tendency is also greatly stimulated by the pragmatic and humanistic teachings of the West as found in the writings of Dewey and other educationists.

The Chinese mind inclines toward naturalism and rationalism. This is true especially of the literati. Chancellor Ts'ai in the preface to his "History of Chinese Ethics" remarks that ever since the theistic thought of about 5000 years ago the Chinese mind has been dominated by non-theistic naturalism and rationalism. These certainly dominate the present-day Chinese thought. Dr. Hu in speaking of the difficulties in the way of Christian education in China says that one of the greatest difficulties in the way of the Christian movement is a numerically small but a growing and very influential group of rationalists. These are the conscious spokesmen and representatives of current thought. (40)

Yet it must be admitted that rationalism has not satisfied the cravings of the hearts of the masses. is one reason why Buddhism makes an appeal to such a wide group. It claims to be so comprehensive that it is able to satisfy the mental and spiritual demands of all classes of society. On the basis of this claim it has found an awakening interest in recent years. Buddhist literature as found in translations from Hindu writings, composed of works on all phases of life including philosophy. psychology, and popular thought, together with Chinese elaborations and additions has furnished ample occupation for the ambitious scholar as well as occupation and diversion for the disappointed political and the discouraged reformer (41) On its popular side, on the other hand, Buddhism furnishes a well established and elaborate cult for the common people. In a recent article the monk T'ai Hsü has defended this manysidedness of Buddhism. He points out that on its philosophical side Buddhism is an idealistic philosophy in which the basic element or ground of the universe is conceived of as Mind. The phenomenal universe is not a creation but an illusory manifestation of this basic element. Salvation for the thinker and devotee is found in a consciousness of the illusory nature of phenomena and of the true nature of Reality. This consciousness is gained by intuition and intense abstraction. For the common people, however, who have neither time nor disposition to school themselves

for this enlightenment he finds another way. The indulgence in Buddhist chants and prayers on the part of the people is evidence that they are conscious that the world is afflicted with evil and suffering and that they are striving to get away from it and to attain to the happiness of the Western Heaven. But he points out that the heaven which they seek is not without and far away. By this very effort to escape from the world they are creating in their own hearts the heaven which they seek. He says." The paradise into which we are to enter in the future and the Omito (Amidha) Buddha which we shall see, are, after all, created by our own hearts. It is the pure or clean heart that is born into paradise." (42) We have already seen how T'ai Hsü has attempted to link up Buddhism with Confucianism and also with science. Thus its claims have become most inclusive.

There are evidences of a revival of Buddhism. This is shown by the increase in the number of Buddhist societies and the increase in Buddist literature. also seen in the numbers of officials and scholars, such as Liang Ch'i Ch'ao, Liang Seo Ming, and others, who are being influenced by Buddhist philosophy. The revival of popular Buddhism is indicated by the extensive repair and construction of temples in some sections of China. New life among the Buddhists is also seen in their activities among prisoners in the jails of some districts as well as in the establishment of orphanages. It is evident that contact with Christianity and the West has given new impetus to Buddhism. It is taking over some of the expressional activities and other features commonly found in the Christian movement, Buddhism in China in some respects is following the lead of Japan where many of the present-day promoters and interpreters of modern Buddhism have been trained.

While Buddhism has contributed much to the philosophical thought of China by the introduction of vast literature from India, it is doubtful whether Christianity has yet had much influence in the philosophical field. Liang Seo Ming says, "No race of people has been so cold toward religion as the Chinese. China has not given birth

to a religion and foreign religions on entering have become so changed that they have not much affected the spirit of the Chinese. Buddhism changed its nature and Christianity up to the present has not entered into the inner life of the Chinese enough to affect her philosophy or literature."(43)

It is difficult to estimate the influence of Christianity in China at present. Western philosophy has now been made available to Chinese readers in translated and original works, but this is by no means always a support to Christianity. The prevalent sentiment, outside of the church and mission school circles, is that Christianity is under the ban of scientific and critical thought in the West. Such books as, "Christianity and Science," by H. L. Zia of the Association Press, "Religion and Science" comprising translations of articles by such scientists as Millikan, Coulter, and others, the works of Thompson and other Christian scientists, have probably not as yet been widely read outside of Christian circles. Moreover, Christianity as presented in China by the missionary body and the Chinese church has scarcely touched on the philosophical side. It has been more a movement than a system of philosophy. It has presented a simple gospel of personal and social salvation, finding expression in moral and social reform, in educational activity, and in the establishment of hospitals and orphanages. The Christian movement though a growing one is still numerically small. But there are indications that it is exerting considerable influence over other movements affecting various phases of national life and thought.

Christianity is generally recognized as standing for a personal interpretation of the universe. It teaches the immortality of the individual and the Fatherhood of God, thought of as a personal God. With some a misconception of the Christian idea of God has arisen from the common practise of ascribing personality to Him. It is this perhaps which makes the personal interpretation of the universe not acceptible to many thinking minds trained in a non-theistic atmosphere. It still remains to be seen whether the exponents of Christianity and a personal God will be able to give a psychological and philosophical

interpretation of personality that will be acceptible to the Chinese scholar. The translation of Swain's book, "What and Where Is God?" which defines God as a loving and intelligent Will, has had a fairly wide reading. Very few treatises on this subject have come from Chinese writers, as yet. On the other hand there has been produced and distributed for popular consumption much theistic literature in the form of books, magazines, and tracts.

This paper would hardly be complete without reference to one other movement that has gained unusual prominence in China during the last few years. This movement on its theoretical side has received its inspiration from Marxian Socialism and Russian Communism. While generally opposed to organized Christianity it has, like some socialistic movements in the West, claimed to find inspiration in the life and teachings of Jesus Christ. However, it is atheistic and materialistic in its emphasis. It included the "Economic Determination of History" among its main tenents. In the realm of abstract thought this movement had had little influence but linked as it is with a social and political movement it now has an unusual influence especially with the younger students. This movement finds historical support in the writings of Hsu Ying (許行) of the Chow Dynasty. Hsu Ying advocated the common ownership of property and materials which are used by man, and also the principle of basing prices on the value of labor. He frowned on the needless extravagences and class distinctions of the wealthy and exalted the laborer and the farmer. (44) One of the outstanding exponents of this movement is Mr. Ch'en Tu Hsiu (陳獨秀).(45) Mr. Ch'en's interest is practical and social rather than philosophical. Mr. Ch'en and his associates advocate their principles with a religious zeal. He believes that the only hope for China is for the Chinese people to get the blood of Jesus Christ into their veins. By this he means the character and the spirit of sacrifice of Jesus. He is not interested in theology or the organized Church but is enthusiastic about Jesus the revolutionist. It is impossible to predict to what extent this movement will grip the Chinese mind. Being mixed up as it is with politics, the movement as such will tend to stand or fall with the turn of political events. The basic theories, however, have claimed their place among the other social theories to which China has fallen heir.

In conclusion it will be noted that in the philosophical tendencies in China history is again repeating itself. Almost every type of thought finds its exponent. The present paper presents the present-day philosophical thought through the medium of the outstanding representatives of the different types of thought. It has not seemed necessary to deal with those of less prominence who have more or less alligned themselves with one or other of these recognized leaders and interpreters of Chinese thought.

REFERENCES AND NOTES

- For three modern interpretations of Confucius by Chinese see:
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 Hu Suh: History of Chinese Philosophy, pp. 69-123. (Vol. 1)
 Ts'ai Yuen P'ei: A History of Chinese Ethics, pp. 17-31.
- 2. Hu Suh: History of Chinese Philosophy, Vol. 1, pp. 55-56.
- 3. Fung: A Comparative Study of Life Ideals, pp. 15-16.
- 4. Fung: A Comparative Study of Life Ideals, p. 109.

Professor Yu-Lan Fung was born in Honan, China, in 1895. He was graduated from the National University, Peking, in 1918. Edited a magazine called the "Mind's Echo" in Kaifeng. Received a government scholarship to study abroad and entered Columbia University in 1919. He was influenced by Dean Woodbridge and Professor Dewey. In 1921, he published in the International Journal of Ethics, Vol. 32, an essay entitled "Why China Has No Science,—An Interpretation of the History and the Consequences of Chinese Philosophy." His "A Comparative Study of Life Ideals" was accepted by the faculty of Philosophy of Columbia University in 1923 as a dissertation for the Ph.D. degree, Professor Fung was one-time professor in Chungchow University, Kaifeng, and is now a professor of philosophy in Yen Ching (Peking Christian) University, Peking.

- 5. Fung: A Comparative Study of Life Ideals, p. 109.
- 6. See M'Clatchie's, "Confucian Cosmology," being a translation of, and notes on, the 49th, chapter of the works of Chu Hsi, and also Bruce's, "Chu Hsi and His Masters," for a theistic interpretation of Chu Hsi.

- 7. Ting Tsai Chuin is returned student from England who became better known as result of his Geological Survey of China. He was at one time closely associated with Dr. Hu Suh in Peking, substituting for him as writer in the "Endeavorer" magazine while Dr. Hu was on sick leave. He gave this publication new impetus by his vigorous articles in defense of science as opposed to metaphysics. Mr. Ting has recently been appointed "Mayor" of Greater Shanghai which General Sung Chuan Fang is attempting to build up around the foreign concessions in order to solve the problem of foreign control.
- 8. Science and Philosophy of Life, Chapter 2, p. 10. (Vol. 1.) This work composed of two volumes and is a collection of articles from various papers and magazines. This article of Mr. Ting was the second of a large number of articles which taken together represent what is known as "The War Between Science and A Philosophy of Life."
- 9. Science and a Philosophy of Life, Vol. 1, Chapter 2, p. 13.
- 10. Science and a Philosophy of Life, Vol. 1, Chapter 12, p. 38.
- 11. Science and a Philosophy of Life, Vol. 1, Chapter 12, p. 38.
- 12. Science and a Philosophy of Life, Vol. 1, Chapter 12, p. 40.
- 13. Science and a Philosophy of Life, Vol. 2, Chapter 29, p. 38.

Dr. Hu Suh was born in Shanghai on December 17, 1891. In 1910 he passed the Indemnity Scholarship examination and was sent to America. He was graduated from Cornell in 1911. He studied in Columbia University during 1915-1917, taking his Ph.D. there. In 1917 he was appointed professor of philosophy in Peking University. In 1922 he become Dean of the Department of English Literature. His lectures on the philosophy of Micius and his school were published in 1918. His "Outlines of Chinese Philosophy" was published in 1918. His "Ancient History of China" was published in 1920. In 1922 Dr. Hu organized the weekly magazine known as the "Endeavorer." In 1924 he was again in Peking University. In 1926 he was appointed to act on the Commission on the return of the British Boxer Indemnity Fund. With Liang C'hi Ch'ao he stands as one of the most influential thinkers and writers in China.

- 14. Science and Philosophy of Life, Vol. 1, Preface, p. 20.
- 15. Science and a Philosophy of Life, Vol. 1, Preface, pp. 25-26.
- 16. Science and a Philosophy of Life, Vol. 1, Preface, pp. 27-29.
- 17. Shu Hsin Ch'eng: A Philosophy of Llfe, Section 4, p. 31.

Shu Hsin Ch'eng has been a teacher in government normal and high schools for over seven years. He has taught in at least ten different schools in several provinces. He was a member of the committee on standard curriculum of the National Educational Association held in Nanking in the

winter of the eleventh year of the Republic (1922). In 1923 he was a teacher of courses in The Philosophy of Life in Kiangsu First Middle School. In 1924 he was teacher of the same in the Middle (High) School of the Nanking Government University.

18. See Hsu Hsin Ch'eng's "A Philosophy of Life, Sec. 4, p. 54.

In this section Mr. Hsu gives a summary of Mr. Ts'ai's advocacy of Art or Love of Beauty as a substitute for religion.

Ts'ai Yuen P'ei was born in Shan Ying Hsien, Chekiang Province in 1867. In 1905 he entered the revolutionary party of Sun Yat Sen. In 1907 he went to Germany and entered Leipzig University. He was Minister of Education in the Nanking Provisional Government continuing on in Yuan Shi Kai's cabinet. In 1913 he went to France. In 1916 he was appointed Chancellor of Peking University, assuming his post in the following year. Resigning in 1923 he went to France in the summer of that year. At present he is again Chancellor of Peking University. He has translated several German works being the author of several widely read books in Chinese.

- 19. Shu Hsin Ch'eng: A Philosophy of Life, Section 4, p. 68.
- 20. Science and a Philosophy of Life, Vol. 1, Chapter 11, Mr. Ling in one of the younger men and not generally known. He is brought in here as he represents a point of view which has a bearing in the discussions between the mechanists and those who believe in a spiritual interpretation of life.
- 21. Liang Ren Kung: Present-day Writings, Vol. 1, pp. 21-23.
- 22. This statement of Mr. Fu Si Nien is included in the Supplement of Mr. Shu Hsin Ch'eng's text book on The Philosophy of Life as a vigorous defense of humanism and the application of humanism to Chinese thought. Mr. Fu himself is not widely known.
- 23. Science and Philosophy of Life, Vol. 1, Chapter 1, p. 1.

Chang Chuin Man (Dr. Carson Chang) was born in Chia-ting Hsien, Kiangsu. He was graduated from Wasedon University, Tokyo, in 1909, having studied in the courses in Political Science. Later he was made — Han Lin Compiler, a degree supposed to be equivalent to a Ph.D. In 1911 he became editor of the Peking-Tientsin Shih Pao published in Tientsin. In 1912 he was made Secretary to the Ministry of Industry and Commerce. Later he became editor of "Young China" and assistant editor of "Justice" of which Liang Ch'i Ch'ao was editor, and founder. In 1913 he entered Berlin University. Later he spent — year in England in research in Political Science. He was chief of the Bureau of Foreign Affairs at Hangchow, Chekiang, after 1916. Still later he became Manager of the China Times, — newspaper published in Shanghai. He was one-time president of the Institute of Self Government in Kiangsu. He is the author of many works, including a Draft

for the Chinese Constitution, Social Democracy in New Germany, etc. He now resides in Shanghai. It was Mr. Chang's lecture on The Philosophy of Life that started the battle between the defenders of the mechanistic interpretation of life and the advocates of m spiritual interpretation of life.

- 24. Science and a Philosophy of Life Vol. 1, Chapter 1, p. 1.
- 25. Science and Philosophy of Life Vol. 1, Chapter 3, p. 67.
- 26. Science and a Philosophy of Life Vol. 1, Chapter 8, p. 6.

Liang Ch'i Ch'ao (Ren Kung) was born in Kwangtung Province in 1869. He was a student of Kang Yu-wei and was graduated as a provincial graduate in 1889. With Kang Yu-wei he was responsible for the reform decrees of 1889. He started the first daily newspaper in Peking. He had to escape when the plot to remove the Dowager Empress was discovered. He travelled in the West, returning to China after the revolution of 1911. He organized the Chin Pu Tang, a political party to offset the Kuo Ming Tang, or Peoples Party. He was Minister of Justice in 1913. He denounced Japan's "Twenty-one Demands" and opposed Yuan Shi Kai's imperialistic move. On the second restoration of the Republic he was appointed Minister of Finance and Director of the Salt Administration. He was in Paris to attend the Peace Conference. Since his return to China in 1920 he has been travelling and lecturing. He is a prolific writer, and one of the most influential thinkers in China to-day.

- 27. Science and a Philosophy of Life, Vol. 1, Chapter 8, p. 7.
- 28. Science and a Philosophy of Life, Vol. 1, Chapter 8, p. 8.
- 29. This sentiment is expressed in an article on Buddhism in the fourth volume of Liang Ch'i Ch'ao's "Common Sense Essays,"
- 30. Ku Hung Ming: The Chinese Soul Self-Interpreted, The Living Age, December, 1925.

Ku Hung Ming was one of the Confucian scholars who strongly advocated making Confucianism the State religion. He was an able scholar and writer in both Chinese and English. As an educator he held positions in different government universities. He is known to English readers from his English book, "The Spirit of The Chinese People." The article referred to above is a summary of the convictions expressed in this volume. He received his M.A. from Edinburgh.

31. See article by Mr. Li in the Supplement of Shu Hsin Ch'eng's "A Philosophy of Life" where it is included to represent a viewpoint.

Mr. Li Shib Chin has been an instructor in government Middle (High) Schools. In 1923 he taught a course in The Philosophy of Life in the Kiangsu First Middle School. He was followed by Mr. Shu Hsin Ch'eng who made use of his syllabus. He later moved to Shanghai where he has been engaged in literary work. He is a contributor to "The Sound of the Tide," modern Buddhist magazine.

32. See Liang Seo Ming's, "Civilization And Philosophy of the Orient and the Occident," pp. 89-113.

Liang Seo Ming was for a period of eight or nine years during his youth inclined to become a Buddhist priest. He abstained during this time from marriage and the eating of meat. (See p. 15 of his book mentioned above). During the sixth year of the Republic (1917) he was a lecturer on Hindu philosophy in Peking University. During the following year while there he organized a club for the study of Confucianism. The lectures included in his book mentioned above were delivered in Peking University in 1921, at the request of the educational authorities. He is now receiving private pupils in Peking.

33. Quoted from article in February, 1926, issue of the Chinese Recorder entitled "Buddhism in the Light of Modern Thought" by Frank R. Millican.

Tai Hsü during his youth was in the Tien Tung Monastery near Ningpo. He was later ordained in Tientsin and went to Japan for study. He, after returning, planned to go to the Straits Settlements to raise money for a reform movement in Buddhism. Hindered by the War he went into temporary seclusion in the temples of Pootoo Island. After three years there he was persuaded by friends to go to Shanghai to organize a Buddhist society. From Shanghai he went to Hangchow where a Buddhist Philosophical Club was organized. Here he became editor of a magazine called "The Sound of the Tide." Tai Hsü is recognized as an authority on Buddhist classics, and is well known as a lecturer and writer. He is at present president of a Buddhist school in Wuchang in central China.

- 34. Quoted from above mentioned article in Recorder, February, 1926.
- 35. Quoted from an article by President Lim Boom Keng on "The Religious Revolution in China" published in the Chinese Recorder, February, 1926. Dr. Lim is president of Amoy University.
- 36. See "The Philosophy of Theism" by Professor Yuan Ting Ngan of the Lutheran Theological Seminary in Central China.
- 37. See "A Christian Study of Buddhism" by Wang Yeh Sing.

Mr. Wang is a professor in Nanking Theological Seminary. He is the author of several books on Chinese philosophy (see bibliography) and a prolific and vigorous writer for Christian papers and magazines.

- 38. See "A History of Chinese Ethics" by Ts'ai Yuan P'ei, p. 3.
- 39. See "A History of Chinese Ethics" Part 2, p. 21.
- 40. See article in March 1926 issue of Chinese Recorder by Frank R. Millican on "Dr. Hu Suh on 'The Difficulties Confronting Christian Education in China."
- 41. A Buddhist writer in a recent issue of the Buddhist Magazine, "The Sound of the Tide" (5th, month of the 2953rd year of Buddha, i.e., 1926) complains that these are the groups that study Buddhism.
- 42. See article by T'ai Hsti in "The Sound of the Tide," fifth month of the 2953rd, year of Buddha (May, 1926, pp. 5-6.
- 43. Liang Seo Ming: Civilization and Philosophy of the Orient and the Occident, p. 66.
- 44. Ts'ai Yuen P'ei: History of Chinese Ethics, Section 1, pp. 57-58.
- 45. See "Tu Hsiu's Essays" by Ch'en Tu Hsiu, Vol. 2, p. 420.

Ch'en Tu Hsiu was one-time Dean of Peking Government University and editor of a magazine called, "New Youth." He was at one time imprisoned for radical views. At present he is in Canton acting as editor of a radical paper controlled by the Left Wing of the Peoples Party. This publication is called the "Guide."

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馮玉蘭英文人生理想之比較研究上海商務印書館 一九二五年 Fung, Yu-lan: Comparative Study of Life Ideals, Shanghai, 1925, Commercial Press.

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胡適中國哲學史大綱卷上上海商務印書館 一九二一年

Hu Suh: History of Chinese Philosophy, Vol. 1, Seventh Edition, Shanghai, 1921, Commercial Press.

胡適文存四册上海亞柬圖書館 一九二二年

(Hu Suh's Essays, Four Volumes, Shanghai, 1922, East Asia Book Company.)

胡適文存二集四册上海亞東圖書館 一九二五年

(Hu Suh's Eassy, Second Series, Four Volumes, Shanghai, 1925, East Asia Book Company.)

胡適先秦名學史英文上海亞東圖書館

History of Chinese Literature, Shanghai, East Asia Book Company.)

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Ku Hung Ming: The Spirit of the Chinese People, Peking, 1915.

李石岑佛學與人生講演集上海商務印書館 一九二二年

(Li Shi Chin: Buddhism and Life, Shanghai, 1922, Commercial Press.)

李石岑教育與人生講演集上海商務印書館

(Education and Life, Shanghai, 1923. Com. Press.)

李石岑宗教論講演集上海

(Lectures on Religion, Shanghai, 1923, Com. Press.)

梁任公近著第一輯上中下上海商務印書館 一九二三年

(Liang Ch'i Ch'ao: Present-day Writings, Three Volumes, Shanghai, 1923, Commercial Press.)

梁任公學術講演集一二輯上海商務印書館 一九二三年

Liang Ch'i Ch'ao's Lectures, Shanghai, 1923, Commercial Press.

梁任公常。文範四卷上海中華書局

(Common Sense Essays, Shanghai, 1921, China Book Company.)

梁啟超墨子學案上海商務印書館 一九二二年

(The Teachings of Micius, Shanghai, 1922, Com. Press.)

■■『東西文化及其哲學上海商務印書館 一九二五年

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(Liang Seo Ming's Earlier Writings, Shanghai, Com. Press.)

簡叉文新宗教觀上海青年協會書局 一九二三年

Jen, Timothy Yu-wan: The New Point of View, Shanghai, 1925, Association Press.

簡叉文宗教與科學上海青年協會書局 一九二五年

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(Science and a Philosophy of Life, Two Volumes, Shanghai, 1925, Third Edition, East Asia Book Company.)

舒新城人生哲學上海中華書局 一九二五年

(Shu Hsin Ch'eng: A Philosophy of Life, Shanghai, 1925, Third Edition, China Book Company.)

舒新城心理學初步上海中華書局

(Elementary Psychology, Shanghai, China Book Co.)

舒新城現今心理學趨勢上海中華書局

(Tendencies in Present-day Psychology, Shanghai, Book Company.)

舒新城教育心理學綱要上海商務印書館

(Principles of Educational Psychology, Shanghai, Commercial Press.)

舒新城個性論全部上海中華書局

(Discussion of Individuality, Shanghai, China Book Company.)

釋太虛人生觀科學上海泰東圖書局 一九二五年

(T'ai Hsü: A Humanistic Science, Shanghai, 1925, Tai Tung Shu Chu.)

釋太虛大乘與人間兩般文化上海泰東圖書局 一九二五年

(The Greater Vehicle and the Two Types of Civilization, Shanghai, 1925, Tai Tai Tung Shu Chu.)

蔡元培中國倫理學史上海商務館書印 一九二四年

Ts'ai Yuen P'ei: A History of Chinese Ethics, Shanghai, Ninth Edition, 1924, Commercial Press.

蔡元培倫理學原理上海商務印書館

(Principles of Ethics, Shanghai, Commercial Press.)

王治心基督教之佛學研究上海廣學會一九二四年

(Wang Yeh Sing: A Christian Study of Buddhism, Shanghai, 1924, Christian Literature Society.)

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Zia, N. Z.: God and Man (based on Dr. R. L. Swain's "What and Where is God?"), Shanghai, 1923, Association Press.

袁定安神的哲學上海廣學會 一九二四年

Yuen Ting-ngan: Philosophy of Theism, Shanghai, 1924, Christian Literature Society.

PART IX

OBITUARIES

1924-25

- Aplin, Miss H. G., China Inland Mission, arrived 1901, died, Chefoo, October 7, 1925.
- Best, Mrs. Charles, China Inland Mission, arrived 1898, died, Shanghai, June 4, 1925.
- Bland, Mrs. A., China Inland Mission, arrived 1897, died, England, November 11, 1924.
- Bondfield, Rev. George Henry, D.D., British and Foreign Bible Society, arrived 1883, died, Bournemouth, England, November 9, 1925. (See sketch Chinese Recorder, December, 1925.)
- Boone, Dr. Henry William, American Church Mission, born in Java, returned to China 1861, died, San Bernardino, California, September 20, 1925. (See sketch Chinese Recorder, November, 1925.)
- Carncross, Miss Flora May, A.B., Women's Foreign Missionary Society, arrived 1908, died, Nanking, April 2, 1925. (See sketch Chinese Recorder, June, 1925.)
- Cassels, Bishop William W., China Inland Mission, arrived 1885, died, Paoning, Sze., October 7, 1925. (See sketch Chinese Recorder, January, 1926.)
- Davis, Rev. George Ritchie, D.D., Methodist Episcopal Mission, arrived, 1870, died, Peking, June 24, 1925. (See sketch Chinese Recorder, August, 1925.)
- Dreier, Mrs. William, China Inland Mission, arrived 1921, died, Paotowchen, October 3, 1925.

- Evans, Rev. Robert Kenneth, London Missionary Society, died, Wales, September 24, 1925. (See sketch Chinese Recorder, October, 1925.)
- Englund, Mrs. William, China Inland Mission, arrived 1911, died, Sianfu, April 29, 1925.
- Goodrich, Rev. Chauncey, D.D., L.H.D., Litt.D., arrived 1865, died, Tsinghua, Chihli, September 28, 1925. (See sketch Chinese Recorder, November, 1925.)
- Hayes, Mereie Briggs, wife of Rev. John Newton Hayes, American Presbyterian Mission, arrived 1882, died, Shanghai, January 3, 1925. (See sketch Chinese Recorder, February, 1925.)
- Hicks, Mrs. C. E., United Methodist Church Mission, arrived 1897, died, Yunnan (Chaot'ong), October 24, 1924. (See sketch Chinese Recorder, January, 1925.)
- Hipps, Mrs. Lydia Brown, wife of Prof. J. B. Hipps, Southern Baptist Convention, Shanghai College, arrived 1917, died, Shanghai, April, 1925. (See sketch Chinese Recorder, May, 1925.)
- Hoglander, Rev. J. D., China Inland Mission, arrived 1902, died, Tatung, Shansi, September, 22, 1925.
- Hubbard, Mrs. Ellen Louisa, wife of Rev. George H. Hubbard, American Board of Commissioners for Foreign Missions, born, Foochow 1859, died, Diong-loh, Fukien, February 14, 1925. (See sketch Chinese Recorder, August, 1925.)
- Hvidsteen, Mrs. A. C., China Inland Mission, arrived 1919, died, Norway, February 21, 1925.
- Johnston, Miss Edith Georgiana, Young Women's Christian Association, arrived 1916, died, Shanghai, September 2, 1925. (See sketch Chinese Recorder, November, 1925.)
- Karlsson, Mrs. A. Albin, arrived 1906, died, Tatung, Shansi, September 22, 1925.

- Lacy, Mrs. Emma Nind, Methodist Episcopal Mission, arrived 1887, died, Kuling, August 19, 1925. (See sketch Chinese Recorder, October, 1925.)
- Lacy, Rev. William H., Methodist Episcopal Mission, arrived 1887, died, Shanghai, September 3, 1925. (See sketch Chinese Recorder, October, 1925.)
- Leggat, Miss B., China Inland Mission, arrived 1890, died, London, England, October 8, 1925.
- Macklin, Dr. Daisy, sister of Dr. W. E. Macklin, United Christian Missionary Society, died, Stratford, Ont., Canada, March 2, 1925.
- Marchbank, Miss N., China Inland Mission, arrived 1887, died, Kweiki, Kiangsi, May 4, 1925.
- Milsum, Mr. W. B., China Inland Mission, arrived 1899, died, Chefoo, February 12, 1925.
- Morton, Miss Annie R., American Presbyterian Mission, arrived 1890, died, Shanghai, Ku., November 18, 1924. (See Sketch Chinese Recorder, March, 1925.)
- Neal, Rev. James Boyd, American Presbyterian Mission, arrived 1883, died, Philadelphia, U.S.A., February, 1925. (See sketch Chinese Recorder, April, 1925.)
- Nasmith, Mrs. Esther Dorsey, American Baptist Foreign Missionary Society, arrived 1910, died, Rochester, N.Y., August 24, 1925. (See sketch Chinese Recorder, November, 1925.)
- Roloff, Miss A. M., Evangelical Association Mission, arrived 1910, died, Hanover, Ont., Canada, November 4, 1924.
- Shambaugh, Mrs. Mary M., Evangelical Church, arrived 1908, died, Siangtan, October 8, 1925.
- Shekleton, Miss Mary E., Baptist Missionary Society, arrived 1891, died Sianfu, Shensi, July 8, 1925. (See sketch Chinese Recorder, October, 1925.)

- Stinson, William V., arrived 1917, died, Hoihow, November 25, 1924. (See sketch Chinese Recorder, January, 1925.)
- Stuart, Mrs. Mary Horton, American Presbyterian Mission, arrived 1874, died, Peking, January 16, 1925. (See sketch Chinese Recorder, March, 1925.)
- Tornvall, Rev. David, Scandinavian Alliance Mission, arrived 1891, died, Sweden, October 5, 1925.

PART X

APPENDICES

I.

AMENDED CONSTITUTION OF THE KWANGTUNG DIVISIONAL COUNCIL OF THE CHURCH OF CHRIST IN CHINA

The following is the report of the Committee on revision of the Constitution appointed under the terms of the Resolutions which provide for the transfer of the work of the Missions to the Church and the consequent reorganization of the same, as adopted by the Executive Committee of the Divisional Council and submitted to the District Association and to be voted on at the Annual Meeting on June 1st, 2nd, and 3rd, 1926.

Note—This is a translation from the Chinese copy, which is in all cases the authoritative text.

SECTION 1, ART. 1-NAME

The Church of Christ in China is made up of believers in Christ united in the spirit of self-government, self-support, and self-propagation. The Kwangtung Divisional Council of the Church of Christ in China is composed of such churches in the province of Kwangtung and also such as are outside of Kwangtung for the Cantonese, which are uniting because of the essential unity of their purpose and aim. Thus this body is called the Kwangtung Divisional Council of the Church of Christ in China.

SECTION 2, ART. 2-PURPOSE

The purpose of the Church of Christ in China is to unite believers in living the Christian life, in propagating Christ's teachings, and in promoting the spread of His Kingdom throughout the world.

SECTION 3, ART 3-FUNCTION

The Divisional Council shall function in the following way;

- 1. To unify and coördinate all the Churches within the sphere of the Divisional Council.
- 2. To help and encourage all the Churches within the sphere of the Divisional Council.
- 3. To extend and develop Christian activities in unoccupied parts of the field.
- 4. To represent all the Churches within the sphere of the Divisional Council in communication and coöperation with the Churches in China and abroad for their mutual benefit.

SECTION 4. ART. 4-UNITS

Groups of Christians within the sphere of the Divisional Council, and desiring to become a unit of it, may be admitted by subscribing to the following regulations, presenting a petition to the Executive Committee and receiving recognition from the same:

- 1. The name of the Church Congregation shall be the Church of Christ in China.
- 2. The Congregation shall subscribe to the purpose of the Church of Christ in China as per Art. 2.
- 3. The Congregation shall have at least twenty-five communicants.
- 4. The Congregation shall have among its membership such as are able to bear the responsibilities of office-bearing and of the work involved.
- 5. The Church (Congregation) shall assume responsibility for its finances.
- 6. The Congregation shall support the Divisional Council in its functions and conform to the basic requirements as laid down by it.
- 7. The Congregation shall annually bear a part of the expenses of the Divisional Council.

SECTION 4, ART. 5-PROBATIONAL CHURCHES

Groups of Christians within the borders of the Divisional Council desiring to form a church as a unit belonging to the Council and able to observe all the regulations as set forth in Art. 4, with the exception of not being able at once to conform to clause 5, may present a petition of their desire to the Executive Committee of the Council; after investigation the Executive Committee may temporarily recognize such an application for membership, and when the time comes when it can observe all the requirements it will be recognized as a full unit and enjoy all the privileges belonging to such membership.

SECTION 4, ART. 6

If any of the Churches belonging to the Divisional Council should not come up to the requirements of Art. 4, the same may be deprived of membership in the Council by motion at any annual meeting. If action must be taken before the annual meeting the Executive Committee may decide-provided it receives over a two-thirds majority vote of its membership-pending approval by the Annual Meeting.

SECTION 5, ART. 7 - PROVINCIAL ASSEMBLY

The Churches composing the Council shall hold an Annual Meeting. If the Executive Committee considers a meeting necessary, or if more than five of the Churches belonging to the Council unite in a request, the Executive Committee may call a special meeting.

Section 5, Art. 8

The date, the place, and the Agenda of the Annual Meeting shall be decided by the Executive Committee.

Section 5, Art. 9

The Provincial Assembly shall be composed of the following groups of delegates:

1. Representatives of all Churches in full standing within the bounds of the Council; Churches with from

twenty-five to two hundred, one delegate; Churches with from two hundred and one to four hundred, two delegates: four hundred and one to six hundred, three delegates, and so on in proportion.

- Representatives appointed from the Probational 2. Churches, by the Executive Committee (the number of these must not exceed one fifth the total number of delegates under No. 1).
- Representatives of the Specialized Institutions other 3. than the Evangelistic work carried on by the Church within the bounds of the Divisional Council, such as schools, hospitals, etc. etc. (the number of these must not exceed two-tenths of the total number under No. 1).
- The Members of the Executive Committee and 4. Executive secretaries.
- Those specially invited by the Executive outside the 5. above four groups (the number of these must not exceed one-tenth of the total number of delegates under No. 1).

SECTION 5, ART. 10

Delegates attending the Assembly must be Christians. They shall present certificates of their appointment as delegates before exercising the powers of nominating and voting.

SECTION 5, ART. 11

A total of two-fifths of the delegates of those congregations entitled to representation shall form a quorum for the transaction of business.

The officers of the Assembly shall be elected by it.

SECTION 5, ART. 12

The responsibilities and the power of the Provincial Assembly shall be as follows:

To frame the basic requirements of all the Churches 1. or other organizations which it may create within the sphere.

- 2. To decide upon the general plans for the development of the whole Church.
- 3. To elect the Executive Committee.
- 4. To receive and review all reports of the Executive Committee.
- 5. The final division with regards to recognition or suspension from membership of any of its constituent units.

SECTION 6, ART. 13—EXECUTIVE COMMITTEE

The Executive Committe shall be its highest court when the Assembly is not in session.

SECTION 6, ART. 14

The Executive Committee shall consist of twenty-one members elected by the Assembly.

Section 6, Art. 15

Membership in the Executive Committee shall be for three years. They shall be divided in three classes of seven each and the Assembly shall each year elect a new class. If a vacancy occurs between the meetings of the Assembly, it shall be filled by the Executive Committee.

SECTION 6, ART. 16

The Executive Committee shall elect a chairman, two vice-chairmen, a secretary and a treasurer, holding office for one year. These shall be elected by the Executive Committee at its first meeting after the Assembly.

SECTION 6, ART. 17

The Executive Committee shall hold regular meetings monthly. Seven members shall form a quorum. Special meetings may be called by the chairman.

SECTION 6, ART. 18

The Executive Committee shall be responsible for the following functions:

1. To carry out the functions of the Church as per Art. 3 of this Constitution.

- 2. To carry out the actions of the Assembly,
- In the name of the Council to acquire, possess, hold, 3. administer, or dispose of the immovable property of the Divisional Council and to have all the benefits attached to the same.
- In the name of the Council to preserve and take 4. charge of the immovable property of the organizations of the Council and, all parties agreeing, to dispose of the same.
- To plan for the finances of the Council and decide on 5. the estimates and the appropriations.
- To engage, direct, or dismiss the Executive Secretaries 6. of the Council or any of its employees.
- To organize all temporary and permanent Committees 7. and decide on their powers and their duties.
- 8. To investigate and decide on all applications for membership in the Council and issue certificates of membership.
- To prepare for the annual meeting of the Provincial 9. Assembly and present a report to it of the year's work.
- 10. To determine the bye-laws of the Council.

Section 7. Art. 19—Committee

With the object of securing the benefits of united action in extending, regulating, and assisting the work, the Council shall, according to geographical relationships, divide the churches into a certain number of District Associations and appoint Committees to take charge of the same (or provide for their administration).

SECTION 7, ART. 20

The Council shall appoint special Committees or Boards to take charge of the Educational. Evangelistic. Medical. Literature and other specialized departments of work.

SECTION 7, ART. 21

The organizations and the functions of the District Associations, Boards, the special and ordinary Committees shall be defined by the bye-laws or by action of the Divisional Council.

SECTION 8, ART. 22-SECRETARIES

The Council may appoint Secretaries to carry out the actions of the Assembly or the Executive Committee in its various forms of work.

SECTION 8, ART. 23

The office and the duties of the Secretaries will be specified in the bye-laws or other regulations.

SECTION 9, ART. 24—AMENDMENTS

Amendments to the Constitution shall be voted on by the Provincial Assembly. All proposed amendments shall be presented to the Executive Committee for examination, and three months previous to the meeting of the Assembly announced to all the Churches within its sphere. A majority of two-thirds of the delegates present in a properly constituted Assembly shall be necessary for approval before becoming effective.

II

RESOLUTIONS OF NATIONAL STUDENTS' UNION IN RE CHRISTIANITY.

The following is a translation of certain resolutions regarding the anti-Christian movement adopted by the Seventh National Convention of the National Student Union of the Republic of China held in July, 1925.

The anti-Christian movement has publicly undertaken the fight against imperialism. We, the National Student Union, being one of the powerful organizations opposed to Christianity and to Christian education have adopted the following concrete methods:

1. We decided that Christmas day, December 25th, and the week, December 22nd to 28th, should be observed as anti-Christian week. During this week when the Christians are trying to recruit followers, every student

Union should stir up the mass of people to carry on all sorts of activities against Christianity. We must make the anti-Christian movement everywhere work toward anti-imperialism. Most important of all, Student Unions everywhere should collect facts and material regarding Christianity and imperialism in connection with the massacres which happened in Shanghai, Hankow and other places. This can be used as concrete material for propaganda among the masses. We also should print anti-Christian picture postcards in lieu of the various kinds of Christmas cards used everywhere.

- 2. During the winter and summer vacations student unions everywhere should urge students returning to rural and industrial districts to inform the public of the evils of Christianity. They should explain clearly that Christianity is the weapon of our oppressors, that the Industrial Department of the Y.M.C.A. is an instrument used by imperialists and capitalists to cheat laborers, so that they will be content and will regard the capitalists as their benefactors, who take care of them so that the laborers may be slaves permanently. At the same time they should point out the evil conduct of the Christians in rural districts. We must get our laborers and farmers to join the first line of the anti-Christian movement. The anti-Christian work of the students during vacations should be reported to the student unions.
- 3. As to our methods of propaganda, in addition to the distribution of handbills, pamphlets, pictures and other publications exposing the evils of Christianity, we should have popular lecture teams going out everywhere. In a word, we must use the methods which can stimulate the masses easily. We must also utilize the periods when the churches are conducting evangelistic campaigns. We should send our members to participate publicly in them. We should raise various questions with the evangelists and then we should inform the public of the relationship between Christianity and imperialism. (For instance, the missionaries, the officers and the workers of the mission are foreign slaves and the 'running dogs' employed by imperialists and capitalists). We must pump out the

crimes and evils of the Chinese Christians, who use Christianity as a means to cheat their own people.

- Student unions everywhere should continuously inform the public of the evils of the Christian church and of Christian education and show that they are not filling the needs of China. We should also explain to the public the insiduous plan of cultural invasion employed by the imperialists. We must stir up the Christian students in Christian schools to reform their schools, demanding the abolition of compulsory religious instruction and worship, the improvement of courses of study, the abolition of unequal treatment, the granting of liberty to students to organize student unions, and the emancipation of the students. We must work for the freedom of the two hundred thousand youth who are receiving the "slave education" of the mission schools. We should strike to accomplish the three following results: (a) We should petition the Ministry of Education to adopt concrete methods of abolishing mission schools. (b) Student unions everywhere should organize committees to speed up the restoration of educational rights. Before educational rights are returned, we should on the one hand urge students not to enter mission schools and on the other hand to help those who are in them to leave these schools. (c) To those students who receive pecuniary aid from the church and who are willing to leave the mission schools we should extend suitable economic help so as to help them go to other schools.
- 5. Student unions everywhere should appoint members to enter and participate in the activities of the Y.M.C.A. and other Christian organizations. We must demand that their finances and programs shall be open to the public for inspection. We must oppose the minorities who are in control and we must work for their reorganization.
- 6. Y.M.C.A.'s constantly use athletics, popular educations, etc., to do evangelistic work so as to smother the political thoughts of the youth. They are a detriment to the patriotic movement. Student unions everywhere should expose them continuously, reveal their secret plans and oppose Christians participating in any athletic organization.

We also must prevent them from establishing popular education schools (and hospitals).

- 7. Student unions everywhere, in carrying out the anti-Christian program, should coopperate with the Anti-Christian Federation closely wherever there is one.
- 8. Student unions everywhere should appoint special delegates who will try to induce Christians to leave the church and will publish the names of Christians when they have made such a decision. In this way their own awakening will be made known and will help to awaken those who are still chloroformed.

III

ACTIONS OF MISSION ORGANIZATIONS IN RE EXTRALITY AND TOLERATION CLAUSES.

- I. AT THE HOME BASE.
- I. BRITISH SOCIETIES.

CONFERENCE OF MISSIONARY SOCIETIES IN GREAT BRITAIN
AND IRELAND.

Resolutions passed by Standing Committee, October 9, 1925.

1. The Standing Committee, having considered the present situation in China, more particularly with reference to the existing treaties between Great Britain and China, and having had before it the report of an informal conference of representatives of missionary societies held on October 5th and 6th, and believing it to be advisable that the attitude of the missionary societies in these matters, in so far as they may find themselves in agreement with one another, should be made known to all concerned, resolves to forward to the missionary societies the following resolutions, Nos. 2 and 3, and to enquire whether they are prepared to associate themselves with a declaration in these terms.

- 2. The undernamed British Missionary Societies working in China wish to make it known that they do not desire that the legal rights of their missions and missionaries in China should in future rest upon existing treaties between Great Britain and China, and in particular upon the so-called toleration clauses in these treaties dealing specifically with missionary work, and they desire that their future legal rights and liberties should be those freely accorded to them by China as a Sovereign Power and mutually agreed upon in equal conference between China and other nations.
- 3. The undernamed British Missionary Societies note with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. So far as the interests of missions and missionaries are concerned they would welcome the abolition of the present articles relating to extraterritoriality, and the substitution for them of such provisions for the administration of justice and the protection of the life and property of British nationals as may be mutually agreed upon in equal conference between China, Great Britain and other powers.
- 4. The Standing Committee appoint the following to be a Committee to obtain full information as to all that is involved for missionary interests in China, with due regard to the Chinese Christian point of view, and to consult with other bodies, so that at the right time the Societies may be able to present together in the appropriate way such considerations as they may desire to put forward. Rev. C. H. K. Boughton, B. F. B. S., Mr. Marshall Broomhall, C. I. M., Rev. P. Stacey Waddy, S. P. G., Rev. W. Wilson Cash, C. M. S., Rev. C. E. Andrews, W. M. M. S., Mr. F. H. Hawkins, L. M. S., Rev. C. E. Wilson, B. M. S., Rev. C. Stedeford, U. M. M. S., Rev. P. J. Maclagan, Eng. Presb. Mr. H. T. Silcock, F. F. M. A., Rev. D. H. G. Sargent, C. E. Z. M. S., with Rev. W. B. Stevenson, Rev. Frank Ashcroft, Rev. A. H. Boyd, as corresponding members, and Dr. H. T. Hodgkin, Mr. Kenneth Maclennan, as joint secretaries.

THE UNITED FREE CHURCH OF SCOTLAND, FOREIGN MISSION COMMITTEE,

October 20, 1925.

Mrs. Forgan and Mr. Ashcroft reported that they had attended a Conference of Mission Secretaries and Officials at Old Jordans Hostel, on.5th and 6th October, on China, which drew up the following resolutions, which were afterwards adopted by the Standing Committee of the Conference of British Missionary Societies. (See above resolutions.)

The Committee agreed to concur in these resolutions and to send them to the Manchuria Mission Council.

CHINA INLAND MISSION

October 28, 1925.

The China Inland Mission has noted with satisfaction the announcement that steps are being taken towards a comprehensive reconsideration of the existing treaties between China, Great Britain and the other Powers. It will welcome all decisions which will help to remove present friction and misunderstandings.

As an international organization having home centres in Great Britain, North America, Australasia and the Continent of Europe, the China Inland Mission in London, without the delay for consultation which would be necessary if a new declaration were to be made, is glad to re-affirm that from the Mission's foundation its principles and practice have been not to rely upon Government protection, not to make demands for rights or restitution, but rather to accept as a privilege what may be offered by its own and the Chinese Government, to avoid appeals to Consuls and Chinese officials, to show honour to all in authority whether Chinese or their own Government officials, as required by the Word of God, and to recognize practically that the weapons of its warfare are spiritual and moral and not carnal.

The China Inland Mission will therefore loyally welcome and accept such provisions for the administration of justice and the protection of life and property as may be mutually agreed upon in equal conference between China and Great Britain.

LONDON MISSIONARY SOCIETY

November 6, 1925.

The Directors of the London Missionary Society wish to make it known that they do not desire that the legal rights of their mission and missionaries in China should in future rest upon existing treaties between Great Britain and China, and in particular upon the so-called toleration clauses in these treaties dealing specifically with missionary work, and they desire that their future legal rights and liberties should be those freely accorded to them by China as a Sovereign Power and mutually agreed upon in equal conference between China and other nations.

The Directors of the London Missionary Society note with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. So far as the interests of missions and missionaries are concerned they would welcome the abolition of the present articles relating to extraterritoriality, and the substitution for them of such provisions for the administration of justice and the protection of the life and property of British nationals as may be mutually agreed upon in equal Conference between China, Great Britain and other Powers.

FRIENDS' FOREIGN MISSION ASSOCIATION

November 7, 1925.

The Friend's Foreign Mission Association joins with other British Missionary Societies working in China in making it known that they desire that their future legal rights and liberties should be those freely accorded to them by China as a Sovereign Power and mutually agreed upon in equal conference between China and other nations. They are not satisfied that the legal rights of their missions and missionaries in China should in future rest upon the existing treaties between Great Britain and China, and in particular upon the so-called toleration clauses in these treaties dealing specifically with missionary work.

The Friends' Foreign Mission Association joins with other British Missionary Societies in noting with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. So far as the interests of missions and missionaries are concerned, they would welcome the abolition of the present articles relating to extraterritoriality, the substitution for them of such provisions (for the administration of justice and the protection of the life and property of British nationals) as may be mutually agreed upon in equal conference between China and Great Britain.

CHURCH OF SCOTLAND FOREIGN MISSION COMMITTEE.

November 8, 1925.

The Convener reported that the Standing Committee of British Missionary Societies, at a meeting held in London on 9th. October, unanimously agreed to submit the following resolutions to their constituent Missionary Societies, and to inquire whether they are prepared to associate themselves with a declaration in these terms:—

1. The under-named British Missionary Societies working in China wish to make it known that they do not desire that the legal rights of their missions and missionaries in China should in future rest upon existing treaties between Great Britain and China, and in particular upon the so-called toleration clauses in these treaties dealing specifically with missionary work, and they desire that their future legal rights and liberties should be those freely

accorded to them by China as a Sovereign Power, and mutually agreed upon in equal conference between China and Great Britain.

2. The under-named British Missionary Societies note with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. So far as the interests of missions and missionaries are concerned, they would welcome the abolition of the present articles relating to extraterritoriality, and the substitution for them of such provisions for the administration of justice and the protection of the life and property of British nationals as may be mutually agreed upon in equal conference between China and Great Britain.

The Foreign Mission Committee approved of, and associated themselves with, the foregoing resolutions.

CHURCH MISSIONARY SOCIETY.

November 10, 1925.

- 1. That the object of the Church Missionary Society has ever been to preach the Gospel and to seek to bring spiritual and material benefits to the peoples of those lands wherein its representatives labor, and has always sought to carry on its work in cooperation with the governments and peoples of those lands, and it has never sought or desired special privileges for its missionaries.
- 2. That the Committee of the Church Missionary Society place on record their cordial acceptance of the principles agreed upon in the Treaty signed by the Nine Powers at Washington in February 1922, relating to China, as specifically set forth in Article I of the Treaty. They welcome the announcements recently made by the Secretary of State for Foreign Affairs and by the Prime Minister in London and in Brighton.
- 3. That they note with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties

between Great Britain and China. So far as the interests of Missions are concerned the Committee would welcome the abolition of the present articles relating to extrater-ritoriality and the substitution for them of such provisions for the administration of justice and the protection of life and property of British nationals as may be mutually agreed upon in equal conference between China and Great Britain.

- 4. That they wish it to be understood that they do not desire to retain any distinctive privileges for missions and missionaries which have been imposed by treaty upon the Chinese Government and people, and they desire that their future rights and liberties should be those freely accorded to them by China.
- 5. That they also desire to place on record their thanks for the assistance that the Society and its mission-aries have ever received from His Majesty's Government and its representatives in China, representatives who have always shown themselves to be actuated with the utmost goodwill towards China. The Committee likewise acknowledge the spirit of friendship and of goodwill evinced by the officials and peoples of China to the Society, practical evidences of which are to be seen in every province of China in which the Society is at work.
- 6. That in conclusion they desire to express their humble thanks to God for His blessings on their labors in China in past years, and they reverently pray that Divine guidance may be given to British and Chinese negotiators to the end that the Gospel may be preached without let or hindrance and the principles of religious liberty fully recognized in China as in the British Commonwealth of Nations.

PRESBYTERIAN CHURCH OF ENGLAND, FOREIGN MISSIONS
EXECUTIVE BOARD.

November 17, 1925.

1. This Committee wishes it to be understood that it does not desire any distinctive privileges for its missions and

missionaries resting upon the toleration clauses of existing treaties. It would welcome a free re-affirmation by the Chinese Government of the principle of religious liberty as already embodied in the Constitution of the Republic, and would desire that the future legal rights and liberties of missionaries to acquire and hold property for missionary purposes and to carry forward their work in China should be those freely accorded to them by China as a Sovereign Power, and mutually agreed upon in equal conference between China and Great Britain.

2. The Committee notes with sincere satisfaction the announcement by His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China, and desires to state that so far as the interests of missions and missionaries are concerned it would welcome the abolition of the present articles relating to extraterritoriality at such time and under such conditions as His Majesty's Government may determine; and the substitution for them of such provisions for the administration of justice and the protection of the life and property of British nationals as may be mutually agreed upon in equal conference between China and Great Britain.

BAPTIST MISSIONARY SOCIETY.

November 18, 1925.

The Committee of the Baptist Missionary Society wish to make it known that they do not desire that the legal rights of their missions and missionaries in China should in future rest upon existing treaties between Great Britain and China, and in particular upon the so-called toleration clauses in these treaties dealing specifically with missionary work, and they desire that their future legal rights and liberties should be those freely accorded to them by China as a Sovereign Power and mutually agreed upon in equal conference between China and Great Britain.

The Committee of the Baptist Missionary Society note with satisfaction the announcement of His Majesty's

Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. So far as the interests of missions and missionaries are concerned they would welcome the abolition of the present articles relating to extraterritoriality, and the substitution for them of such provisions for the administration of justice and the protection of the life and property of British nationals as may be mutually agreed upon in equal conference between China and Breat Britain.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

November 18, 1925.

That this Society having considered the resolutions passed by the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland on October 9th, 1925, re situation in China, desire to express their general sympathy with the resolutions subject to the proviso that such revisions of existing treaties as proposed be not ratified unless and until His Majesty's Government is satisfied that it is dealing with "an effective and stable Government" in China (vide Article I, Washington Treaty, 1922).

The Committee wish to make known their desire that in future their legal rights and liberties, instead of depending on existing treaties between Great Britain and China, should be those freely accorded to them by China as a Sovereign Power, and mutually agreed upon in equal conference between China and Great Britain.

The Committee notes with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China. They desire to state that, so far as the interests of missions and missionary societies are concerned, they would welcome the substitution, for the present articles relating to extraterritoriality, of such provisions for the administration

of justice and the adequate protection of life and property as may be mutually agreed upon in equal conference between China and Great Britain.

The Committee regret that there has not been time to consult their missionaries in China, and on this account desire to make it clear that the above is to be taken only as a general expression of the Committee's opinion. The Bishop in Fukien, on furlough, was consulted, and wired on November 3rd. "Believe Fukien Conference would unanimously generally approve resolutions Conference on China. Hind."

UNITED METHODIST CHURCH FOREIGN MISSIONS BOARD.

November 19, 1925.

That the United Methodist Foreign Missions Board, having considered the general situation in China, desire to express their support of the action of the British Government at the Washington Disarmament Conference in 1922, and their entire sympathy with the statements recently made by the Prime Minister and the Foreign Secretary with regard to the revision of the existing treaties. The Board pray that Divine guidance may be given to the proposed Conference in Peking and trust that as an outcome there may be entire mutual agreement between China, acting as an equal Sovereign State, and the other Powers concerned, with regard to the basis on which the rights of missionaries and missionary societies in China should in future rest.

Wesleyan Methodist Missionary Society and Women's Auxiliary.

November 25, 1925.

1. The General Committee of the Wesleyan Methodist Missionary Society note with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing treaties between Great Britain and China, and earnestly hope that, as early as conditions allow, by a peaceful method satisfactory to all parties, the existing treaties may be so modified as to lead to mutual understanding and friendly coöperation between the people of China and those of other nations.

- 2. They desire to state that they will welcome such provisions for the administration of justice and the protection of life and property in China as may be mutually agreed upon in equal conference between China and Great Britain.
- 3. They welcome the acceptance by the Constitution of the Chinese Republic of the principle of religious liberty, and wish to make known their desire that their legal rights and liberties, as Christian missionaries, should be those mutually agreed upon in equal conference between China and Great Britain.

Young Women's Christian Association, Overseas Committee.

November 25, 1925.

The Overseas Committee of the Young Women's Christian Association wish to make it known that they do not desire that the legal rights of their workers in China should in future rest upon existing treaties between Great Britain and China, and in particular upon the so-called toleration clauses in these treaties dealing specifically with missionary work, and they desire that their future legal rights and liberties should be those freely accorded to them by China as a Sovereign Power, and mutually agreed upon in equal conference between China and Great Britain.

The Overseas Committee of the Young Women's Christian Association note with satisfaction the announcement of His Majesty's Government of their readiness to join in steps towards a comprehensive revision of existing

treaties between Great Britain and China. So far as the interests of missions and missionaries are concerned, they would welcome the abolition of the present articles relating to extraterritoriality, and the substitution for them of such provisions for the administration of justice and the protection of the life and property of British nationals as may be mutually agreed upon in equal conference between China and Great Britain.

PRESBYTERIAN CHURCH IN IRELAND, FOREIGN MISSION BOARD.

December 9, 1925.

While the Board would prefer to suspend judgment on the questions raised by these resolutions till further information is received from the Conference of Missionaries, to be held in Manchuria in January, 1926, (See page 512) yet they join in the earnest hope that as a result of the Conference in Peking a satisfactory solution of the present difficulties may be found. They are prepared to accept such arrangements for the rights and liberties of their missionaries and for the protection of property as may be mutually agreed upon in equal conference between Great Britain and China.

BRITISH MISSIONARY SOCIETIES APPOINT UNOFFICIAL ADVISER.

The Conference of British Missionary Societies have unanimously invited Dr. Harold Balme to keep in touch with the Extraterritoriality Commission upon his return to China by acting as unofficial adviser and to be available for informal consultation at any time the representatives of the British Government in the Commission might desire; and Dr. Balme has generously undertaken this responsible task. The Baptist Missionary Society, and both the British and American Sections of the Board of Governors have consented to his doing so. The Senate

of Shantung Christian University has granted Dr. Balme further leave of absence and freedom from the duties of the President's office while acting in this capacity.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The Archbishop of Canterbury forwarded the following resolution to Mr. Chu Chao-hsin, the Acting Chinese Minister in Great Britain.

"Resolved that the Society for the Propagation of the Gospel in foreign parts is heartily thankful for the action of the British Government in conferring with China under the Agreement made by the nine Powers at Washington. It fully agrees that the Government should include in that Conference the question of the retention of extraterritoriality and the question of the special privileges for missionaries which are based on the existing treaties. The Society is confident that China and Great Britain in equal conference will arrange for religious liberty and the conditions of missionary work on a fair and adequate basis."

II. AMERICAN SOCIETIES

STATEMENT BY AMERICAN MISSION BOARD SECRETARIES

"Information reaching us from China, through trustworthy sources, indicates that the prolonged delay in bringing about the arrangements for the relief of China contemplated in the Washington treaties and resolutions has created serious misunderstandings on the part of the Chinese people.

"At this distance from China we are not competent to form an opinion as to the responsibility of those involved in the reported local disturbances, but we record our conviction that a permanent settlement of the difficulties existing in China will be effected, not by the use of, or by the show of force, but by friendly conference between those concerned. "While believing that China's greatest and most difficult problems are within herself, and that their solution involves the establishment of stable and just government, the realization of national unity, and the adoption and enforcement of enlightened laws, we believe justice to China demands the readjustment of the treaty relations between China and other nations as suggested at the Washington Conference; and that until those treaties are readjusted there will inevitably continue to be misunderstandings between China and other nations. We identify ourselves with those who are endeavoring to secure justice for China in all her relations with the other nations because it is the simple and inalienable right of China.

"Up to this time the following secretaries of boards and societies carrying on work in China have approved the statement: Robert E. Speer, Frank Mason North, Ralph E. Diffendorfer, John W. Wood, James Endicott, A. E. Armstrong, James H. Franklin, E. H. Rawlings, L. B. Wolf, Findley M. Wilson, Egbert W. Swith, Allen R. Bartholomew, Mrs. S. J. Broadwell, J. W. Phelps, Miss Mabel E. Emerson, Stephen J. Corey, Barley W. Hewitt, Mrs. C. K. Roys, S. C. Ziegler, William I. Chamberlain, Mrs. Thomas Nicholson, Mrs. Hume R. Steele, Miss Mabel K. Howell, B. Willis Beede, Palmer Bevis, C. V. Bowman, W. W. Pinson, Henry Beets, Miss Sarah S. Lyon, W. B. Olmstead, William I. Haven, William E. Strong, William L. Burdick, B. H. Niebel, J. Ruswell Flower, A. C. Snead, John E. Edward.

"On behalf of the Committee of Reference and Counsel, Fennell P. Turner, Leslie B. Moss, secretaries." From The Christian Century, August 13, 1925.

Unofficial Meeting of American Mission Administrators

New York, October 2, 3, 1925.

This Conference, composed of officers and members of missionary Boards and Societies of the United States and Canada that are working in China, meeting informally to consider the present conditions of missionary work in China, adopts the following resolutions:

Whereas, we heartily sympathize with China in her aspirations for just, equal and fraternal relations with other nations and in her sense of the present injustice of existing treaties, and

Whereas, we believe that the developments that have taken place in China in the course of several decades necessitate the revision of the existing treaties between China and Western Powers.

Therefore, be it Resolved:

1. That we urge the early revision of the existing treaties with China in such a way as to give effective application to the following principles agreed upon in the treaty signed by the nine Powers in Washington on February 6, 1922, namely:

ARTICLE 1. "The Contracting Powers, other than China, agree:

- (1) To respect the sovereignty, the independence, and the territorial and administrative integrity of China;
- (2) To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government;
- (3) To use their influence for the purpose of effectually establishing and maintaining the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China;
- (4) To refrain from taking advantage of conditions in China in order to seek special rights or privileges which would abridge the rights of subjects or citizens of friendly Status, and from countenancing action inimical to the security of such States."
- 2. That, with reference to the treaty provisions according special privileges to missions and missionaries;

- a. We wish it to be understood that when our respective government negotiate the new treaties that are so urgently needed, we do not desire that any distinctive privileges for missions and missionaries as such be imposed by treaty upon the Chinese Government, and people.
- b. Correlatively, we consider it desirable that the Chinese Government, by such legislation as may be deemed necessary, define the rights and privileges of missionaries, their property and work in China.
- c. We also express our desire and judgment that the principles of religious liberty should be reciprocally recognized in all future relationships between China and other nations.
 - 3. That, with reference to extraterritoriality;
- a. We express ourselves in favor of the complete abolition of these privileges at an early date, and
- b. We further express the opinion that determination of that date and of the provisions that may be considered mutually desirable is a task to be undertaken coöperatively on terms of equality by China and the other Powers.
- 4. That the secretary of the Committee of Reference and Counsel be instructed to forward the above Resolutions to all the missionary Boards in North America having missionaries in China for their early consideration and such action as they deem necessary; to the respective governments of Canada and the United States as the expression of the opinion of this Conference; to the China National Council and to the International Missionary Council.

COMMITTEE OF REFERENCE AND COUNSEL

November 5, 1925.

The Committee of Reference and Counsel receives the report of the Committee on Emergencies and Reference relating to the Meeting of Representatives of Boards working in China held in New York on October 2 and 3, and approves of the forwarding of the resolutions of the meeting to the Boards for such action as they deem desirable.

The Committee also receives with interest the resolutions regarding the situation in China adopted by the Standing Committee of the Conference of British Missionary Societies, and notes that these resolutions and those of the representatives of the North American Boards agree in expressing the desire that the legal rights of the Christian missions and missionaries in China should be such as are freely accorded to them by China as a Sovereign Power; and also that so far as the interests of missions and missionaries are concerned these resolutions favor the abolition of extraterritorial jurisdiction, and the substitution therefor of such provisions for the administration of justice and the protection of life and property as may be agreed upon in equal conference with China.

Further, the Committee agrees that it is desirable that the Missionary Boards obtain full information as to all that is involved for missionary interests in the impending revision of the treaties with China, with due regard to the point of view of Chinese Christians and, therefore, appoints the following (a long list of names was given) to be a Committee to secure such information and to consult with other bodies, especially those representing the Christian forces in China and in Europe, so that at the right time the mission bodies may be able to present together in the appropriate way, such considerations as they may desire to put forward.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

October 21, 1925.

The present crisis in China is due to many complex factors not easily summarized, but conspicuous among them is the rapidly growing patriotic feeling of the Chinese people. With these aspirations for a place of freedom and of equality in the family of nations Christian men and women everywhere must be in hearty sympathy.

The Shanghai incident of May 30, which was the immediate occasion of the nation-wide spirit of protest against the present status of China in her relations to other nations, is only symptomatic of deep-rooted trouble. The central demand of the Chinese is for a fundamental revision of the "unequal treaties," under which for many decades foreigners in China have enjoyed certain privileges and rights which infringe on her independence and sovereignty. In particular, the Chinese are protesting against a further continuance of extraterritoriality and of fore gn control of customs duties. Whatever may have been the justification in the past, it seems clear that the time has now come when changed conditions require all who accept the principle of the Golden Rule to sympathize keenly with these desires of the Chinese people.

The system of extraterritorial jurisdiction, under which foreigners in China are not subject to Chinese laws and courts but amenable only to courts established by their respective nations, requires thorough reconsideration in a day when it has been given up in all other nations and when China has made a hopeful beginning in the development of a modern judicial system. The United States, Great Britain and Japan agreed by treaty some twenty years ago that "they are prepared to relinquish extraterritorial rights when satisfied that the state of the Chinese laws and the arrangement for their administration and other considerations warrant them in so doing." These pledges were renewed at the time of the Washington Conference in 1922. The fact that Germany and Austria were forced to give up extraterritorial rights in China as a result of the World War, and that Russia also has renounced them, calls further attention to the anachronism of the present situation.

Responsible Chinese leaders declare that it is the intention of their government, if extraterritoriality is definitely relinquished, to employ expert jurists from

foreign countries as judges or assessors in cases involving foreigners, either in the regular courts or in special tribunals established for this purpose. Spokesmen for the Chinese declare that such tribunals will be continued over a period of years, until the progress in judicial procedure has been such as to create full confidence in the equity of Chinese laws and the efficiency of their administration. In this way security of foreign interests could be reasonably assured. In any case, the best assurance is the good will and the friendship of the Chinese people, an asset which would be richly increased by a new policy of friendly dealing with China by the other nations.

The continued control of the Chinese tariff by foreign powers is equally difficult to justify on any Christian grounds. The present system, however satisfactory at the beginning, by which import duties are limited to five per cent. ad valorem, while other nations tax Chinese goods even as high as one hundred per cent., now obviously denies the principle of mutuality and fairness. The Chinese, as a result, are no longer content with a mere revision of the customs' schedule, as proposed by the Washington Conference in 1922; they are demanding complete tariff autonomy. Here also, however, Chinese leaders declare themselves ready to retain foreign experts in the administration of the customs' service, and to consider other practicable adjustments, if once the principle of tariff autonomy is specifically agreed upon.

The rectifying of these two inequalities in the relations of the other nations with China, and the new dignity which she would thereby attain, would be a great stimulus to the Chinese to bring about the needed internal reforms for which patriotic Chinese are now working under severe handicaps.

We rejoice to learn that, in response to the requests of China, the Governments concerned have agreed to hold in China during the present autumn two conferences to consider these problems. The time is therefore opportune for all who desire to see a new policy in the relations of the nations with China to express their judgments and their

hopes. America should make it clear that, in keeping with her historic policy, she proposes to make justice and friendship paramount in all her dealings with China.

An attitude of true friendliness toward China must include thorough respect for the Chinese people, free from any taint of condescension or racial pride. It involves also a desire on our part to help China to attain to a position of genuine freedom and equality in the family of nations.

The Federal Council of the Churches of Christ in America, therefore, urges all Christian people to join in creating a public opinion which will stand unequivocally for the abolition of extraterritoriality, will favor the restoration of tariff autonomy to China, and will invite the Chinese government and people to coöperate in working out as promptly as possible practicable programs for securing these and other needed changes.

We believe that our government should act in concert with the other nations, and use its full influence to that end: if, however, international agreement should prove impossible, we urge our government to act independently in securing full justice between the United States and China.

FOREIGN MISSIONS' CONFERENCE OF NORTH AMERICA.

Annual meeting, Atlantic City, January 12-15, 1926.

"The Foreign Missions' Conference of North America sympathizing deeply with the patriotic aspirations of China for just, equal, and fraternal relations with other nations; and

Having received the resolutions regarding the situation in China adopted by the meeting of representatives of the Mission Boards working in China, held under the auspices of the Committee of Reference and Counsel on October 2nd and 3rd, (1925) and approved by the Committee of Reference and Counsel on November 4th and 5th (1925); and

Having noted that these resolutions have been approved in identical terms or in language of similar import by the following named Boards;

American Baptist Foreign Mission Society (Nov. 17). Woman's American Baptist Foreign Mission Society (Nov. 17). Board of Foreign Missions of the Presbyterian Church, U. S. A. (Nov. 16). Board of Foreign Missions of the Methodist Episcopal Church (Nov. 14-18). American Board of Commissioners for Foreign Missions (Oct. 13). Lutheran Board of Missions (Oct. 13), Woman's Board of Missions (Congregational) (Oct. 19). Missionary Society of the Evangelical Church. Executive Committee United Christian Missionary Society (Oct. 27). General Missionary Board of the Free Methodist Church (Oct. 22). Board of Foreign Missions of the Reformed Church in the U.S. Missionary Board of the Church of God (except paragraph (b) in section 3 of article 1). Seventh Day Baptist Mission Society (Oct. 21). Schwenkfelder Board. Foreign Mission Society of the United Brethren in Christ (Dec. 16-17). American Friends' Board of Foreign Missions. Woman's Foreign Missionary Society of the Methodist Episcopal Church, General Mission Board of the Church of the Brethren (all dates 1925):

"Reaffirms these resolutions and instructs its officers to bring these resolutions again to the attention of those Boards that have not taken action with reference to them."

AMERICAN FELLOWSHIP OF RECONCILIATION

We believe that the time has come when missionary organizations should completely dissociate themselves and their workers from the special treaty privileges which have been secured from China under coercion. A serious responsibility rests upon them also, we believe, to cooperate with the new efforts of other agencies to secure and make known to the Western public such facts and information about events in the Far East and the trend of Oriental opinion as are not now available through the Western press.

We urge our government to throw its weight unreservedly towards the extension of the coming conference of the Nine Powers to include a frank, honest and thorough discussion of all special treaty privileges of the powers in China so that the Western world may have a fair chance to hear China's side of the case. We believe that if the facts were fully known the public would forthwith demand immediate steps toward the abolition of extraterritoriality and the restoration of China's sovereignty, unimpaired.

NATIONAL CONGREGATIONAL COUNCIL.

Washington, D.C., (1925).

That through the State Department we urge and petition the American representative in the International Conference now in session in Peking for the purpose of discussing Treaty revision to stand for such revision as shall recognize the absolute sovereignty of China.

That we as members both of the Council and of the American Board of Commissioners for Foreign Missions do disclaim all special privileges accorded our missionaries and their work by existing treaties.

That we are in favor of the abolition of extraterritoriality in China at an early date, the determination of which shall be subject to the mutual understanding of China and the Government of the United States of America, even if other Powers find themselves unable to make readjustments in treaty relations at the same time.

That we favor and urge such mutual consideration of these vexed problems as will assure that the revision of existing treaties shall be undertaken coöperatively on terms of equality by China and the United States of America.

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S.A.

September 21, 1925.

Resolved: That the Presbyterian Board of Foreign Missions express its deep gratification with the evident

purpose of the American Government to cooperate in the speedy removal of the sources of discontent between China and the treaty powers, or at least between China and the United States, and that the Board pledge its loyal support to our Government's efforts in the forthcoming conferences and in other ways toward an early readjustment of international relationships with China upon a basis of unquestionable justice, equality and fraternity: and be it further.

Resolved: That the Board extend to the Christian people of China, particularly the Presbyterian Church and the missionaries associated with it, its sincere greetings of cordial fellowship in a great, mutual undertaking, and express both its full appreciation of the serious difficulties and of the challenging opportunities of the Churches of China and America in the present emergency and also its earnest prayer for an unbroken "unity of the spirit in the bond of peace" as together we promote the remedial and reconstructive principles and process of Christianity to meet the need of the world.

The Board gave instructions to transmit copies of this resolution to the Secretary of State and to the Chinese Minister in Washington, D. C., to the National Christian Council (of China), to the Presbyterian General Assembly of China and to the missionaries of the Board.

November 16, 1925.

The Presbyterian Board of Foreign missions is gratified to know of the large helpfulness of the Mission Board Conference on China held in New York City October 2-3, 1925, and of the Resolutions adopted by that Conference looking toward improved and mutually satisfactory relationships with China in the realms both of international policies and of Christian Missions. The Board earnestly endorses the principles expressed in the Conference resolutions on treaty revision, which principles the Board had in mind in adopting its Resolution of September 21, 1925 on the Emergency in China. Inasmuch as full religious liberty for all residents of China is an elemental

and inalienable human right, the Board assumes that no abridgment of freedom to practise and proclaim the Christian religion will be contemplated and it hopes that upon this and other issues involved in the Toleration Clauses of the treaties the Christian Church and the missionary Body in China will have ample opportunity to register their representative, corporate opinion. The Board is pleased to note with cordial commendation the Conference proposal that the various Mission Boards send deputations to China to visit their own work, to confer unitedly with interdenominational groups and to join in a Friendly Commission to Chinese Christians, and it wishes to report to the Committee of Reference and Counsel that it is expecting to send a delegation in the autumn of 1926 to meet with several Presbyterian Evaluation Conferences in China and that it hopes that the members of this deputation will share as far as practicable in any such interdenominational conference and commission. Action has also taken as follows:

"The Presbyterian Board of Foreign Missions acknowledges receipt of a communication dated November 9, 1925 with various enclosures from the National Christian Council of China and commends the Council's action in placing in the hands of the missionary body in China the available data upon the relation of Christian Missions to China's international treaties and in requesting the Missions to give these important questions their prompt and earnest attention with a view to such action as to them seems wise. Inasmuch as the missionaries and their undertakings are very directly and vitally concerned in this matter, the Board desires its representative agencies in China to make a thorough study of the problem and, in such a way as they deem best, to formulate and express their corporate opinions regarding its solutions."

MISSIONARY BOARD OF THE CHURCH OF GOD.

Anderson, Ind.

The Board voted to give their hearty approval to the entire resolutions with the exception of paragraph (b) in

section 3 of Article 1. They felt that this paragraph might open the way for the Chinese Government to pass such laws as would shut out Christian teaching altogether. They, therefore, felt that this paragraph ought to be eliminated.

BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH.

Annual meeting, November 14-18, 1925.

The Board adopted the resolutions of the (New York) Conference on October 2-3 (1925) as their own resolutions, adding to them the following: "We wish to make proper recognition of the devotion given in China by our resident bishops and faithful missionaries who have labored through the major portion of this past year under extraordinary conditions. We can render no greater service in this present emergency than in giving most positive assurance of loyal support of the men and the women who make up the advance guard of the Christian Movement in the Orient.

"It may be well that in the changed conditions produced by the modification of the treaties, our policy as a Board may need adjustments and a recognition of the personal position of our missionaries. We believe it will be the purpose of the Board to meet with candor and fairness the questions thus involved.

"We desire to express our satisfaction with the procedure of the governments in arranging for the Conference in Peking to deal with the treaties in the matter of tariff adjustments, now meeting in Peking and that called for December (1925) on extraterritoriality, and we hereby express our appreciation of the progressive position taken by the American Government in the promotion of these Conferences.

GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH OF AMERICA.

To the National Council:

The House of Bishops sent the following message to the House of Deputies:

Whereas: China is passing through a period of stress and difficulty, both in her international relations and in her internal affairs, and

Whereas: For more than eighty years, this General Convention has sustained relations of friendship with the

Chinese people, and

Whereas: We sympathize deeply with the patriotic aspirations of China for just, equal and fraternal relations with other nations, to be expressed in revised treaties with foreign powers, therefore, be it

Resolved: The House of Deputies concurring, that this General Convention sends greetings to the Chung Hua Sheng Kung Hui, and rejoices to know of its continual

growth and of its steadfastness in the faith.

Resolved: That this General Convention assures the C.H.S.K.H. of its Prayers that the whole people of China may enjoy the Blessings of Peace and Good Government.

Resolved: That the General Convention directs its National Council to cooperate with other Christian Missionary Societies in America and with the Commission on International Justice and Good Will of the General Council of the Churches of Christ in America, in securing such action by our Government, as will lead to the revision of our treaty relations with China in the interest of attaining complete reciprocity between our two nations.

Resolved: That this General Convention express the opinion that the determination of all provisions to be embodied in the new treaties should be undertaken coöperatively on terms of equality between China and the

other Powers.

The House of Deputies concurred with the House of Bishops in the foregoing message.

FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.

Richmond, Va., U.S.A.

To the Commissions on Chinese Customs and Extraterritoriality meeting in Peking, October 26 and December 18, (1925) respectively:—

The Foreign Mission Board of the Southern Baptist Convention has no desire to embarrass the Commissions to which this communication is addressed. However, the Board as a religious agency and representing one of the large evangelical Christian constituencies of North America. and having an extensive missionary and educational work in China, and as we trust an unselfish interest in the Chinese people, would assure the Commissions that it is our desire to see them treat the Chinese people with the highest respect and to treat with them on terms of equality and to seek such agreements on the international questions with which the Commissions are charged as shall prove to all men that the United States is willing and ready to deal with the Chinese and with all peoples and nations on the high principles of justice and right and free from selfish and commercial motives.

AUGUSTANA SYNOD MISSION.

The Board of Foreign missions St. Paul, Minn., February 3, 1926, passed the following resolutions:

"Whereas, in accordance with the cherished ideals of American independence and democracy and in consequence of our deeply rooted conviction of the duty of brotherly relations between men of all nations, we are in full sympathy with the desire of the people in China to be masters of their own destiny:

Therefore be it resolved, that through the state department we urge and petition the American representatives in the international conference now in session at Peking for the purpose of discussing treaty revision, to stand for such revision as shall recognize the sovereignty of China:

Resolved that we are in favor of the abolition of extraterritoriality in China at an early date, the determination of which shall be subject to the mutual consideration of China and the government of U.S.A., even if other powers find themselves unable to make readjustments in treaty relations at the same date.

Resolved, that we favor and urge such mutual consideration of these vexed problems as will assure that the revision of existing treaties shall be understood coöperatively on terms of equality by China and the U.S.A."

II. ACTIONS OF MISSION GROUPS IN CHINA.

I. AFFIRMATIVE.

Moukden Missionaries (Scotch, Irish, Danish).

We feel that we foreigners should be prepared, even at considerable personal sacrifice, to surrender privileges which are found to be a just cause of offense to those in whose land we dwell. We therefore appeal to all the nations concerned to investigate the root causes of the suspicion and hatred which recent events have revealed, with a view to removing as far as possible all sources of antagonism between foreigners and Chinese. The depth of the antagonism has now been brought home to us, but only at the price of much suffering. It is, therefore, our earnest hope that this tragedy will mark the beginning of a determined and successful effort after a true brotherhood of East and West.

PEKING MISSIONARY ASSOCIATION.

November 17, 1925.

"I. In view of the convening of an International Conference looking towards the revision of existing treaties between China and other nations, in which treaties we as missionaries are specifically involved, in view of the widespread interest on the part of people in many countries in the problem of revision, and in hearty endorsement of the resolutions of the Standing Committee of the Conference of Missionary Societies of Great Britain and Ireland, and those of an unofficial meeting of officers and members of Mission Boards and Societies of the United States and

Canada, we members of the Peking Missionary Association here assembled, speaking for ourselves alone and for no other group or locality, do express to our Home Boards, our respective Governments and the Christian Church of China, our own attitude toward these problems, with the reasons therefore, as follows:—

- "II. First, our whole purpose in coming to China and in prosecuting our work is to serve God in serving China. We are not here to force Christianity upon the Chinese people as a foreign religion, but to share with them and coöperate with them in the development of the highest spiritual values of the Christian faith, to the mutual enrichment of our religious life; and also to coöperate with them in promoting such forms of educational and philanthropic work as will make for the largest public welfare. We are committed to no policy or method which will not further this aim.
- "III. Second, we are in full sympathy with the efforts of the Chinese people to establish a true democracy in government, in industry and in education, and to found a truly indigenous Chinese Christian Church. We recognise the difficulties which they face in this tremendous task. We desire to coöperate in the removal of all obstacles, and to further, in every legitimate way, their endeavours to establish a just and stable government, to improve economic conditions and to secure for the people of China all the rights and privileges of a free and sovereign nation.
- "IV. Third, we do not desire that our legal rights as Protestant missions and missionaries in China should henceforth rest upon such provisions as the so-called "toleration clauses" in treaties between China and foreign Powers, but that our rights and liberties should be those freely accorded to us by China as a sovereign Power.
- "V. Fourth, for ourselves, we desire the abolition of extraterritorial rights and privileges, that, as missionaries representing the principles of Christ in China, we may not be associated in the minds of the Chinese people with the military power of foreign nations. We frankly

recognise the complexity of the issues involved which concern many besides ourselves, and that there is honest difference of opinion as to the processes by which this end may be attained. We seek only to foster the goodwill and mutual confidence which are essential for making the adjustments that will necessarily be called for. We earnestly hope that the Commission appointed under the terms of the Washington Treaty may be able to present practicable plans to the Governments therein represented for the early abrogation of all extraterritorial privileges."

These resolutions were adopted on November 17, 1925, at a largely attended meeting by a vote of 90 to 13. These Resolutions were also approved by the Peking Station, Presbyterian Mission, (North) and Kiangsi Mission, Methodist Episcopal.

MANCHURIA MISSION CONFERENCE.

This Conference consists of the missionaries of the Scottish and Irish Presbyterian Missions in Manchuria, and a few members of the Danish Lutheran Mission. The total membership is about 140.

The Conference met in the beginning of February, 1926, and adopted numbers two and three of the resolutions passed by the Conference of Missionary Societies in Great Britain and Ireland, which met 9th October, 1925. The resolutions read as follows:—

"We do not desire that the legal rights of missions and missionaries in China should in future rest upon existing treaties between Great Britain and China, and in particular upon the so-called toleration clauses in these treaties dealing specifically with missionary work, and we desire that our future legal rights and liberties should be these freely accorded to us by China as a sovereign power, and mutually agreed upon in equal conference between China and other nations."

"So far as the interests of missions and missionaries are concerned, we would welcome the abolition of the present articles relating to extraterritoriality, and the

substitution for them of such provisions for the administration of justice and the protection of the life and property of British nationals as may be mutually agreed upon in equal conference between China, Great Britain, and other powers."

The Conference also decided to adopt the statement made by the Peking Missionary Association some months ago with slight verbal alterations. The amended statement reads as follows:—

"Firstly, our whole purpose in coming to China and in prosecuting our work is to serve God in serving China. We are not here to force Christianity upon the Chinese people as a foreign religion, but to share with them and coöperate with them in the development of the highest spiritual values of the Christian faiths, to the mutual enrichment of our religious life; and also to coöperate with them in promoting such forms of educational and philanthropic work as will make for the largest public welfare. We are committed to no policy or method which will not further this aim."

"Secondly, we are in full sympathy with the efforts of the Chinese people to establish an ordered liberty in government, in industry, and in education, and to found a truly indigenous Chinese Church. We recognise the difficulties which they face in this tremendous task. We desire to coöperate in the removal of all obstacles, and to further in every legitimate way their endeavours to establish a just and stable government, to improve economic conditions, and to secure for the people of China all the rights and privileges of a great people."

Unofficial Conference of 64 Chinese and Foreign Christian Workers.

(Conference with Dr. J. R. Mott.) Shanghai, January 5-7, 1926.

"Extraterritoriality and the toleration clauses are in many important ways now prejudicial to the progress of the Christian Movement in China. The delegates to the Conference are unanimous in their conviction that both should be removed

In dealing with questions of this nature, Christian bodies should seek further to ascertain the mind of the Christian community throughout the whole country and to interpret it faithfully to the Christian world. Above all, they should spare no effort to strengthen the hands of Chinese Christians, whose spirit of sacrificial devotion is so unmistakably manifest.

AMERICAN BOARD MISSIONS.

NORTH CHINA KUNG LI HUI, May, 1925.

That the Council request the National Christian Council to approach the responsible representatives of the foreign governments, asking for the abolition of all unequal treaties, in order that the ground for the criticism of the Chinese Church as being dependent on Western nations may be done away with, and that Western governments may deal with China on the same basis as with each other.

AMERICAN BOARD MISSIONARIES IN CHINA.

We, the undersigned, conceive it to be part of our task, while in China, to help to create and develop mutual understanding between the various races which come into contact with one another, to try to remove causes of international friction, and to stand for the highest type of international justice.

Finding in the treaties between our countries and China clauses which we believe hinder the realization of these aims, we desire to take a definite stand in regard to them. We do this in full loyalty to our own government, with a desire to see expressed in China the principles of honor and fairplay which we believe characteristic of the best nationals of our own land.

We therefore state it to be our purpose to use such influence as we have, both with our government and our mission boards, toward securing, as speedily as the necessary adjustments can be made, the modification of all treaties which infringe on the sovereignty or hinder the progress of China, and to urge that immediate steps be taken which will lead to restoring full tariff autonomy, and the withdrawal of the privileges of extraterritoriality granted to foreign residents.

Our sense of responsibility is deepened by the conviction that for Christian missions and missionaries longer to work under special rights and privileges granted in the toleration clauses of the treaties is not in accord with Christian principles, and we therefore wish to urge our government to take decisive steps toward their early removal.

I herewith sign this statement, and either as an individual, or as a member of a group, will send it without delay either to my local consulate, to my legation in Peking, or to some official in my home government, and also to my foreign mission board, at the same time seeking to promote united action by my mission on the field.

(This statement was signed during October, 1925, to February, 1926, by 109, out of 134, members of the North China Mission of the American Board on the field (81%).)

AMERICAN BOARD MISSION IN FOOCHOW

We, the undersigned members of the American Board Mission in Foochow conceive it to be part of our task while in China to help create and develop mutual understanding between the various races which come into contact with one another, to try to remove causes of international friction, and to stand for the highest type of international justice.

Finding in the treaties between our countries and China clauses which we believe hinder the realization of these aims, we desire to take a definite stand in regard to them. We do this in full loyalty to our own government,

with a desire to see expressed in China the principles of honor and fair play which we believe characteristic of the nationals of our own land.

We, therefore, state it to be our purpose to use such influence as we have, both with our government and our mission Boards, toward securing, as speedily as the necessary adjustments can be made, the modification of all treaties which infringe on the sovereignty or hinder the progress of China, and to urge that immediate steps be taken which will lead to restoring full tariff autonomy, and the withdrawal of privileges of extraterritoriality granted to foreign residents.

Our sense of responsibility is deepened by the conviction that for Christian missionaries and missions longer to work under special rights and privileges granted in the toleration clauses of the treaties, is not in accord with Christian principles, and we therefore urge our government to take decisive steps toward their early removal.

(Signed by 23 missionaries of the American Board Mission, Foochow.)

METHODIST MISSIONS

Kuling, August 23, 1925.

To our Chinese Fellow-workers: -*

We, a group of seventy-two Methodist Episcopal Missionaries, residing in the provinces of Kiangsi, Anhwei, and Kiangsu, have adopted the following as an expression of our conviction regarding certain questions raised by the present situation in China.

We deplore the fact that, even though three months' time has elapsed since the unfortunate Shanghai affair, no settlement of the matter has been effected. We regret that an impartial investigation was not made made at once, and that justice has not been done to all concerned.

^{*}Translated from Chinese text.

Several weeks age we sent a letter to the American Secretary of State regarding the "unequal treaties." This letter approved the calling of an international conference to investigate extra-territoriality, foreign concessions, and foreign control of the tariff, and urged the elimination of these discriminations as soon as reasonably possible.

We have noted that many patriotic Chinese Christian leaders have asserted that there are some serious internal problems affecting the present situation. We also realize something of the seriousness of these problems and wish to express our confidence in the ability of the Chinese people, motivated by the spirit of Jesus, to solve them. Furthermore, we would be happy to be of any possible service in these efforts, in so far as they do not lead us into interference with China's political affairs.

And now we desire to express our convictions concerning what is even a more fundamental cause of the present unrest than unequal treaties, and a matter with which we are more vitally concerned than with the internal causes just mentioned. We affirm that there is no Christian justification for the aggressive, arrogant, and superior attitude which has characterized the dealings of many Westerners with Chinese. We freely, though sadly, admit that there is as yet no nation nor civilization which perfectly exemplifies Christ's teachings. We are, therefore, not in China as the propagandists of any particular type of civilization. We are here as the ambassadors of the living Christ, to live and proclaim His gospel of love and brotherhood, of mutual respect and service.

Even in this high task of building the kingdom of God we sometimes have been unconsciously guilty of this attitude of superiority. We often, no doubt, have seemed to assume that our way was the better, if not the only way to reach our common goals. In so far as this is true, we have added to the difficulties of our Chinese fellow-workers in their efforts to express the throbbing life of Christianity by their own genius and in their own culture.

We believe that the true basis of racial equality is found in our common inheritances as children of one Heavenly Father who has made of one blood all the nations of the earth. For this reason we most earnestly seek such a mutual friendship and understanding with the people of China as will bring forth, in the service of mankind, all those different qualities and characteristics with which our One Father has endowed our respective races.

L. J. Birney, Bishop. Horace T. Lavely, Chairman. Paul G. Hayes, Secretary.

The Kiangsi Mission of the Methodist Episcopal (N) approved the resolutions adopted by the Peking Missionary Association.

FOOCHOW MISSION OF METHODIST EPISCOPAL CHURCH (NORTH)

Resolved that we forward the following statement to our Legation in Peking, to our Consul here, to the National Christian Council of China, and to any other organizations which the Secretary of the mission and the Bishop may deem wise:

"We are opposed in principle to Christians, as such, receiving special consideration because of treaties forced upon China by foreign nations, and we hope that future treaties will be negotiated in mutual respect and friendship."

METHODIST EPISCOPAL MISSION

The members of the Methodist Episcopal Mission resident in Wuhu, Chinkiang and Nanking signed on November 25, 1925, and sent the following statement to Hon. John V. A. MacMurray, American Minister, Peking. "We the undersigned missionaries of the Board of Foreign Missions and the Woman's Foreign Missionary Society in the Central China Mission of the Methodist Episcopal Church desire to make the following statement: (1) We

hope that the Conference on Extraterritoriality to be held in Peking in December will deal not only with the question, but will widen its scope to include the revision of treaties so that all discriminations against the Chinese people shall be abolished as soon as reasonably possible. (2) In our opinion it would be beneficial to the Christian Church in China if, in the revision of the treaties, the clauses granting toleration and special privileges to Christians should not be reenacted. We believe that these clauses are not only unnecessary but a source of misunderstanding and are detrimental to the spiritual development of the church. (3) We as missionaries desire to depend not upon military pressure or unequal treaties, but solely upon the value of our message and work and the goodwill of the Chinese people. (4) Our financial support is in no way connected with government funds nor are we agents in any manner, either of our government or of the commercial interests of our country. If possible, we desire the official representatives of the United States to make these facts known to the Chinese Government. we would express the hope that in the revised treaty these facts regarding the relation of missionaries to their governments be clearly stated."

METHODIST EPISCOPAL MISSION, (SOUTH)

The Committee appointed by the Executive Committee to bring in a resolution expressing our attitude as missionaries toward the present situation in China recommends that the following statement be sent to the Board of Missions, Methodist Episcopal Church (South) Nashville, Tennessee.

"Fellow-workers.

At this time of unusual questioning in China in political, educational and religious circles, we believe that we as a Mission gathered together should present to you our convictions about certain matters upon which immediate action seems to be needed.

- "1. We favor the granting of full tariff autonomy to China at this time; and have instructed the Secretary of the Mission to communicate this fact to the American representatives of the Tariff Conference meeting in Peking at this time.
- "2. We favor the abolition of extraterritoriality in accordance with the agreements of the Washington Conference; and we favor the immediate abolition of any special privileges enjoyed by missionaries in China under what are known as the toleration clauses in the treaties, and we have instructed the Secretary of the Mission to communicate this fact to the American representatives of the Commission on Extraterritoriality soon to meet in China.
- "3. We recommend the appointment of a joint committee by the Board of Missions and the Annual Conference, composed of five members of each group to formulate and present a plan for the transferring of various mission properties to our church in China.
- "4. We recommend that all finances used in work under the control of the Annual Conference be handled by the Annual Conference Instead of by the Mission.
- "5. We recommend that there be ample Chinese representation on all boards of managers or governing bodies of schools and institutions of the church.
- "6. We recommend that the appointments of missionaries and of Chinese be made solely on the basis of fitness and ability and not on the basis of nationality."

FOREIGN SECRETARIES OF THE Y.W.C.A.

"In view of the effect of the existing treaties between China and other nations upon our residence as foreigners in this country, we, the undersigned (members of the foreign staff of the Young Women's Christian Association of China), wish at this time to place on record with our respective Legations in Peking, and with the organizations by which we have been sent to China, the following statement: "We urge the revision of the treaties in such a way as to eliminate all clauses giving foreign residents any rights and privileges other than those which would voluntarily be accorded them by the Chinese people,—including the removal of the special rights accorded by the 'toleration clauses' for the carrying on of Christian work."

(Of the 48 foreign secretaries in China proper (Hongkong not included) 44 signed the above statement.)

Kwangsi-Hunan Anglican Mission, Yungchow Fu, Hunan

"That this Conference concur in the Resolution in re the situation in China passed on October 9th, 1925, by the Standing Committee of the Conference of Missionary Societies of Great Britain and Ireland (of which body the Parent Societies are members.)"

WEST CHINA MISSION, UNITED CHURCH OF CANADA

Prepared by the joint Executive Committee of the Men's and Women's mission of the West China Mission, United Church of Canada, December 10, 1925.

The West China Mission Council and the Executive Committee of the General and Women's Societies, having, in joint session, carefully considered the statement prepared by Dr. A. L. Warnshuis, Secretary of the International Missionary Council, on "Christian Missions and Treaties with China," desire to put on record our deep conviction on this important question, and hence have unanimously passed the resolution given below. We must, however, first clearly state that, as every missionary on the field has a personal, as well as mission, relation to this problem, we cannot, at this time at least, speak for any beyond our individual selves; but very shortly the matter is to be submitted to all our missionaries throughout our ten stations, and, on the basis of the recommendations forwarded by them, our two Representative Mission

^{*}Chinese Recorder, November, 1925, page 705.

Councils will seek to frame an official statement for the information of our respective Mission Boards, the Home Church and others concerned, that can be taken as the conviction of our West China Field.

"Whereas the anti-foreign movement at this time in China finds its strongst expression among students who, through their education along Western lines, have come to a realization of China's disadvantageous position under present treaty arrangements with other nations; and,

Whereas, the number of those being educated to this viewpoint is rapidly increasing, so that the present situation may be viewed, not in the nature of a crisis which will shortly pass, but as a process just now commencing its activities, and,

Whereas, the effect of such upon Christian work has tended to destroy cooperation among Christian leaders, curtail the usefulness of missionaries, and imperil the evangelizing influence of both Chinese Church and missionaries in their contacts with the non-Christian community; and,

Whereas, the Christian Church of China is virtually, by its attitude, challenging the practical faith of the missionary in the fundamental truth of Christianity as a spiritual, rather than a material, force, and,

Whereas, we believe that, if the missionary is to play his part in the building up of a spiritual type of Christianity (an absolute necessity to the salvation of China, collectively as well as individually), efforts must be made to strengthen the moral sanctions connected with his position in its appeal to the enlightened and developed conscience of the Christian community, as well as to the community at large; and,

Whereas, the fundamental principles of the Christian religion provide for a universal brotherhood of nations, and the missionary enterprise is in its essential nature an expression of the divine faith in humanity: and,

Whereas, moreover, we believe that a revision of treaties is in justice due China and in accordance with the principles which should motivate all international relations: Resolved, that we urge our Home Boards to press upon the Canadian and British Governments the necessity of an early revision of Treaties with China, and that, in such revision, any clauses which relate to missionaries and their work be the result alone of mutual consultation and in full accordance with the principles of amity between peoples.

Resolved, That a letter of explanation be sent along with the above resolution to our respective Boards, and that a copy of the resolution be forwarded to Rev. E. C. Lobenstine for the information of the National Christian Council.

Secretaries { A. Harrison, W. J. Mortimore.

United Church of Canada

West China Mission Annual Council.

February, 1926.

The question of Extraterritoriality naturally was before the council, but as it had already been discussed in the stations and this council was only a delegated one. it was thought better to give every member of the mission an opportunity to record their vote and so a circular letter was sent giving two suggested resolutions, with opportunity for others should these not meet the favor of the voters. The tenor of the one was that in the revision of treaties now under consideration no special privileges be demanded for missionaries other than those the Chinese government will give freely. The second was that there should be a revision but that the revision should come into effect only when a stable government has been formed in China. The general feeling was that some revision should be made but whether it should be conditional or unconditional was in debate. However, time will shew how the mission at large will vote. is a feeling that the vote of the missionaries will have but little weight in the final decision arrived at in Peking and among the diplomats discussing this problem.

Women's Missionary Society of the United Church of Canada (West China District)

Annual Meeting, February, 1926.

"Resolved, That we urge our Home Board to press upon the Canadian and British Governments the necessity of an early revision of Treaties with China, and that, in such revision, any clauses which relate to missionaries and their work be the result alone of mutual consultation and in full accordance with the principles of amity between people."

ENGLISH BAPTIST MISSIONARY SOCIETY (Shansi)

"So far as the Shansi Mission of our Society is concerned, the only united action we have taken has been to approve of resolutions passed by the Conference of Missionary Secretaries at the Jordans, 5-6 October, 1925. We approve of Resolutions II and III, and have cabled this approval to our Society in London. Our Home Committee meets next week, and will almost certainly take action then, probably in conjunction with other British Missionary Societies

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Resolutions unanimously adopted by the Committee of Reference and Counsel, and several other missionaries in open session, of the South China Mission of the American Baptist Foreign Mission Society, working in Eastern Kwangtung Province, assembled at Swatow, November 26, 1925.

We would express our gratitude for the support they have given us in our efforts to discover the right attitude towards the local and the national movements, and for the share they are taking in conjunction with other mission boards, in enlightening public opinion and in supporting our Government in the efforts to readjust international relations with China on a basis of justice, equality and good will.

As to our position on the subject of the Treaties, Toleration Clauses and on Extraterritoriality, we have adopted the following paragraphs from the statement of Findings of the Conference of Administrators of Mission Boards, held in New York October 2-3, 1925, as the expression of our convictions:

"Whereas, we heartily sympathize with China in her aspirations for just, equal and fraternal relations with other nations and in her sense of the present injustice of existing treaties, and

Whereas, we believe that the developments that have taken place in China in the course of several decades necessitate the revision of the existing treaties between China and Western Powers,

Therefore, be it resolved:—

1. That we urge the early revision of the existing treaties with China in such a way as to give effective application to the following principles agreed upon in the treaty signed by the nine Powers in Washington on February 6, 1922:

Article 1. 'The Contracting Powers, other than China, agree:

- (1) To respect the sovereignty, the independence, and the territorial and administrative integrity of China;
- (2) To provide the fullest and most unembarrassed opportunity to China to develop and maintain for hereself an effective and stable government.

Article 2. That, with reference to the treaty provisions according special privileges to missions and missionaries:

- a. We wish it to be understood that when our respective governments negotiate the new treaties that are so urgently needed, we do not desire that any distinctive privileges for missions and missionaries as such be imposed by treaty upon the Chinese Government and people.
- b. Correlatively, we consider it desirable that the Chinese Government, by such legislation as may be deemed necessary, define the rights and privileges of missionaries, their property and work in China.

- c. We also express our desire and judgment that the principle of religious liberty should be reciprocally recognized in all future relationships between China and other nations.
 - 2. That, with reference to extraterritoriality:
- a. We express ourselves in favor of the complete abolition of these privileges at an early date, and
- b. We further express the opinion that the determination of that date and of the provisions that may be considered mutually desirable is a task to be undertaken coöperatively on terms of equality by China and the other Powers."

PRESBYTERIAN MISSION, (NORTH SHANTUNG)

Believing as Christian missionaries that the Gospel of Christ makes for freedom, and believing that the present aspirations of the Chinese people for a freer national life are hopeful signs in which all men of goodwill can only rejoice, we, the Shantung Mission of the Presbyterian Church, do therefore wish to go on record that we strongly advocate the progressive revision of the so-called unequal treaties between China and the foreign countries, so that China may regain as soon as possible economic freedom and her sovereign rights in so far as they have been unjustly limited.

We seriously deprecate, however, certain methods of the present movement, such as indiscriminate and extreme anti-foreign propaganda, and the appeal to mob law, which are beneath the dignity of a great nation, and which are likely to obstruct, rather than secure the ends desired.

We desire that the vital questions of the day, such as the control of tariff, and the abolition of extraterritoriality, be submitted without delay to a competent international body for thorough consideration with a view to adjusting and revising all matters that may be either unjust or out of harmony with the progress of recent years. We urge that in order to accomplish this a sincere effort be made to abandon the use of force and that both China and the foreign powers submit all questions and difficulties on which they cannot agree to the International Court of Justice and abide by said Court's judgments or advisory opinions.

Voted: to record in the minutes, and to transmit to the Board, the vote on the above resolution which was as follows: Ayes, 37; Nays 12; qualified members not voting, 6.

Voted: that the American Consul be given for his information a copy of the above resolution with a notation that it was passed by a two-thirds majority, and that he be requested to forward a copy to the American Legation in Peking.

PRESBYTERIAN MISSION, KIANG-AN Hwaiyuan, Anhwei.

"We believe that the time has come for the speedy abolition of extraterritoriality and unequal treaties."

Nanhsuchou, Anhwei.

""We feel the time has now come for the revision of all treaties to eliminate clauses no longer acceptable to China as a self-respecting nation, beginning with the immediate deletion of the toleration clauses; and looking to an early abrogation of all extraterritorial privileges."

PRESBYTERIAN MISSION, HUNAN

Siangtan and Changsha.

- 1. Voted to recommend that the Government of the U.S.A. do all in its power to abolish extrality at an early date.
- 2. That existing treaties urgently need revision and in the revised treaties 'toleration clauses' shall be omitted, it being understood that we do not desire any special privileges of protection, imposed by treaty, for ourselves or our work.

- 3. That we consider that at the time of the revision of treaties that the Chinese government make provision by such means as seems advisable to it, the right to acquire property and carry on Christian missionary work in China.
- 4. That it is our desire that the principle of religious toleration shall be mutually recognized in all future relationships between China and the U.S.

UNITED CHRISTIAN MISSIONARY SOCIETY

- ""We willingly surrender any and all privileges coming to us because of our status as missionaries under any existing treaties, thus waiving our rights under the 'toleration clauses,' with the understanding of course that adequate protection for mission property will be provided.'
- "We mention the question of the provision for protection of mission property in order to be clear. We understand of course that in the making of treaties the diplomats will make some provision for the protection of property rights.
- "We are glad to take our stand with the other missions in this statement thus looking towards a better understanding between those we have come to serve and ourselves."

AMOY MISSION, R.C.A.

To the many voices already heard we wish to add our statement in regard to the revision of treaties now on hand in Peking. We wish to affirm the resolutions of officers of our Home Board on the subject of treaty provisions according special privileges to missionaries:—

"When our government negotiates the new treaties so urgently needed we wish it to be understood that we do not desire any distinctive privileges for missions and missionaries imposed by treaty upon the Chinese government and people.

"Co-relatively we consider it desirable that the Chinese government by such legislation as may be deemed necessary to define the rights and privileges of missionaries, in particular to acquire and hold property and to carry forward their work in China.

- "We also express our desire and judgment that the principle of religious liberty should be reciprocally recognized in all future relationships between China and the United States of America."
- "We heartily approve of the revision of the treaties at this time because we do not wish to live under concessions forced from China.
- "We do believe in the principle of brotherhood and just relations and hope such may be established between our governments, with all proper provisions made for our protection and residence here.

Respectfully submitted,

Feb. 8, 1926.

(Signed) Henry John Voskuil H. P. DePree Mary W. Voskuil K. E. DePree R. Hofstra S. Dav William Robertson Angus Herman Renskers Margaret C. Morrison Bessie O. Renskers Leona Van Derlinden Henry Beltman H. M. Veenschoten Sara Helen Beltman Stella E. Veenschoten Nella W. Westmaas H. A, Poppen A. J. Westmaas Katherine R. Green Dorothy C. Poppen

KWANGTUNG DIVISIONAL COUNCIL OF THE CHURCH OF CHRIST IN CHINA.

The Kwangtung Divisional Council of the Church of Christ in China at its eighth annual meeting held in Canton, June 1st to 3rd, 1926, with sixty delegates present from the nine District Associations and representing 16,000 Christians, wishes to hereby express its deep sympathy

with the present movement among the Chinese people for the abolition of the "unequal treaties". Therefore be it resolved:

That we recognise that the "unequal treaties" made between China and the foreign powers in the course of years are not in harmony with Christian ideals, and that all Christians, whether Chinese or of other nationality, in accordance with the principle of equality between man and man, should unanimously stand for the abolition of the same.

We further express our dissatisfaction with the toleration clauses which have a direct bearing on our Christian work. We recognise that they have not only interfered injuriously with the sovereign rights of China, but have also proved to be detrimental to the cause of spreading the true Christian spirit. We, therefore, unanimously resolve that the churches within the sphere of the Divisional Council should in all their work hereafter depend on the legal protection of the local government based on the principle of religious freedom, and should not seek for foreign protection under the toleration clauses.

II. NEUTRAL.

CHURCH MISSIONARY SOCIETY.

West China Conference, January 27—February 4, 1926, endorsed the following resolution of the Chekiang C.M.S. Standing Committee:

"That the Standing Committee is grateful to the National Christian Council for the information supplied regarding treaties and extraterritoriality, but holds that its opinion, if expressed, would be most wisely sent to the British Authorities in China or to its own Home Board. They would respectfully urge the Parent Committee not to accept pamphlets or letters from the National Christian Council of China as necessarily expressing the opinions of the C.M.S. missionaries in Chekiang, unless such communications come endorsed by the Chekiang Conference."

NATIONAL HOLINESS ASSOCIATION.

Resolved, that we as a Mission express our willingness to leave the discussion of this, and all such questions, to the representatives of our U. S. Government, having confidence that they will, according to their best light, attempt to do the just and fair thing, both by the people of China and by the American missionary body laboring in this land.

THE CANADIAN CHURCH OF ENGLAND MISSION, HONAN.

We recognize the great need of revision of China's international treaties, and earnestly desire that China may soon obtain full sovereign rights throughout her borders, both to her own satisfaction as well as to that of the powers who have great interests vested in China.

We would welcome the removal from the treaties of the "toleration clauses" which concern Chinese Christians, though we feel the Chinese Christians themselves should have more to say in this matter than the missionaries, and so far the majority of them do not seem anxious for the immediate removal of these clauses.

As to extraterritoriality, consular jurisdiction, and similar matters, they are of such a political and diplomatic nature and concern not only missionaries but all foreigners in China, that we feel missionaries as such should refrain from even offering advice, unless requested to do so by our respective national authorities.

These questions have been so forced upon the notice of the powers that it will be impossible for them not to take actions and we have every confidence that our own particular government will justly and generously do what is wise and necessary in meeting the present complicated situation, without any suggestion or interference on our part.

In our opinion it would be unwise for the National Christian Council to attempt to represent the whole body of missionaries in China in a public statement on this question, though we see no reason why each Mission should not send its views to its Home Board for any action on the same which that Board may see fit to take.

PROTESTANT EPISCOPAL MISSION, SHANGHAI DIOCESE.

Action of the Council of Advice of the Missionary District of Shanghai of the American Church Mission:

"In view of the great confusion of the issues involved, the Council of Advice does not desire to commit this Mission to any official action and we do not feel that any united pronouncement, through the National Christian Council, on this subject is desirable."

EVANGELICAL LUTHERAN MISSION.

Wanhsien, Szechwan.

"The materials you have sent regarding the political questions now before the country have been read with interest. Our stand as a Mission is that of our Church, viz., that State and Church should be separate, that neither should meddle with the work of the other. does not mean that Christians should take no interest or active part in politics and matters of state, but does mean that the Christian Church as an organization of Christians, in or through any distinctively Christian organizations, should not meddle with State matters, and that the State should not seek to control such organizations in any thing affecting their Christian principles. Christian being a member of two distinct organizations. Church and State, should not seek to control one through the other, but should express himself on State matters, for example, through the ordinary channels open to every member of the State organization, whether Christian or non-Christian. We are thus opposed to any form of 'lobbying' by church organizations, and do not, therefore, expect as a Mission to discuss the matters now under consideration, or to come with any official pronouncement, however much we individually may be interested in these questions as American citizens, or subjects of a foreign power."

CHURCH OF SWEDEN MISSION.

Changsha, Hunan.

"On behalf of the Mission Council of the Church of Sweden Mission in China I beg to inform you that the Council does not desire to express any opinion regarding the relation of the missions and the treaties."

PRESBYTERY OF THE HONAN MISSION OF THE UNITED CHURCH OF CANADA.

1. We, as a Mission, welcome the action of the Nine Treaty Powers at Washington, on December 19th, 1921, in deciding to appoint a Commission to inquire into the present condition of the judicial system of China and its administration, with a view to enabling the governments of these Powers to decide how and when the Treaties now in force in China can best be revised.

We are highly gratified that this Commission is now convened in Peking to carry out these provisions of the Washington Agreement.

- 2. That as regards extraterritoriality, Foreign Concessions and Tariff Autonomy, these are all issues that more intimately concern foreign residents other than missionaries and as missions we do not consider that we should express any opinion as to the time and under what conditions these Treaty Rights may be abolished.
- 3. As to the Toleration Clauses, inasmuch as Chinese Christians would much more than missionaries, be affected by any alteration in the present status, we feel that we should refrain from expressing our opinion at this time.

Schlesing-holstein Evangelical Lutheran Mission.

Pakhoi, February 19, 1926.

We, the missionaries of the S.H.L.M., follow with interest the discussion with regard to the toleration clauses and the extraterritoriality question, but owing to the fact that at Versailles the treaty rights, so far as Germany is concerned, have been nullified and the new legal status for the German Missions in China is not yet definitely known at home, we consider a participation in the present discussion not feasible.

A copy of this letter has been sent to our home-board.

Yours sincerely,

(Signed) V. G. Rossing F. Paulsen F. Oppermann.

1V

NOTES ON MISSIONARY PROPERTY TITLES IN CHINA.

A. L. Warnshuis.

It is important that the properties of the missionary boards in China should be held in accordance with the laws governing such matters. It is not possible in a brief memorandum to make a complete list of all the laws on this subject, but it is hoped that the following notes may serve to indicate the points to which attention should be given by these concerned.

Acquiring Titles—The present treaty provision governing the acquiring of property titles in the interior of China is as follows:—

"Missionary societies of the United States shall be permitted to rent and lease in perpetuity, as the property of such societies, buildings or lands in all parts of the Empire for missionary purposes, and, after the title deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for carrying on their good work." (Sino-American Treaty of 1903, Art. XIV)

From this section of the treaty it appears

- (1) That only "perpetual leases" are legal.
- (2) That the property is to be held by the missionary societies as such and for missionary purposes.
- (3) That the title deeds shall have been "found in order and duly stamped by the local authorities."

Trustee—The validity of deeds made out in the name of an individual, either Chinese or foreign, as trustee for a missionary society is questionable. The American Minister in 1898 wrote as follows:—

"The subject of trusts is one of the most difficult. In China it seems to be usual with foreigners, in the interior at least, to have property conveyed to a trustee who executes, as a precaution, a declaration of trust to the cestui qui trust, which is not recorded. The plan is probably legal. But the better plan would, in my opinion, be to have the deed made to the head of the mission in trust for his society, or to the society direct." (Quoted by Willoughby, "Foreign Rights," p. 203)

It should be noted that this was written by the Minister before the Treaty of 1903 with its specific provisions.

Of opinions subsequent to 1903, the following instructions from Secretary of State Root to Minister Rockhill, March 22, 1906, may be quoted:

"The department has carefully examined the history of the question of the right which American missionaries, as individuals, possess to acquire and hold property in the interior of China. This right must be sought in the various treaties of the United States with China, or it must be obtained indirectly by an application of the favored-nation clause. An examination of these treaties clearly shows such a right to be legally non-existent; but with

respect to certain localties in China there is, nevertheless, an equitable or quasi legal right based upon custom. As to the rights which American missionaries possess to acquire and hold property for the purposes of their mission, the department holds that such rights are legally, and therefore legitimately, based solely upon Article XIV of the treaty of 1903.

"Notwithstanding its adverse opinion on the question of the legal rights of our missionaries, as individuals, under our treaties with China, the department desires to recognize, and does not wish to weaken, any equitable or quasi legal rights which may have arisen from the custom. The fact appears to be that in practice foreigners, non-members as well as members of missionary bodies, have purchased land in many instances in all parts of China, and that the Chinese authorities have connived at, acquiesced in, and actually ratified so many such transactions that there is great force in the contention, often made by foreigners in China, that the treaty prohibition against foreigners buying land can no longer be urged in China. These purchases have been made by various railway, mining, and other enterprises; by foreign firms in the interior, for business purposes; and by foreign residents of all nationalities and occupations, for summer homes and for various other purposes.

"In meritorious cases, in which the circumstances were such as to give rise to no objection on other grounds than the unwillingness of China to consent to sales of land to Americans in the interior, this department would find great force in the argument that inasmuch as China, through her officials, has in numerous instances permitted the subjects of other nationalities to purchase land in certain localities in the interior, this Government may, with good reason, consider such purchases as precedents establishing the right of Americans, whether members or non-members of a missionary body, to make similar purchases."

For Missionary Purposes—From correspondence of the American Minister with the Chinese Government in 1907

the meaning of the treaty is interpreted as authorizing the purchase by missionary societies only of such property as will be used for missionary purposes. The United States Government agreed to the request of the Chinese Government that this purpose should be clearly stated in the deed, and the action of a magistrate in refusing to stamp a deed not so written was upheld. The following two extracts from the correspondence on this subject are relevant:—

Minister Rockhill to the Secretary of State, July 18, 1907.

"I also see no particular objection to stamping the deeds with characters indicating that the land be held for mission purposes and the character employed, viz. "kung ch'an," may be fairly held to indicate this.

"Kung ch'an" means public real property, but not Government property. Any piece of real estate owned by an organization, such as a guild, company, community, church, etc. is properly called "kung ch'an". The missionaries should have the property deeded to the missionary society or the native church, as they prefer, and the words "kung ch'an" will then be clearly understood as referring to the property of said society. The words used in the Chinese text of our last treaty are "Wei chiaohui kung ch'an," i.e. as "the public property of churches " (church societies) translated in the English text "as the property of such societies" (Art. XIV). The words in the English text "for missionary purposes" are given in the Chinese text as "i pei ch'uan chiao shih yung", which is an excellent translation and should be applicable to purchases for mission purposes, whether made by missionary societies or by an individual unaffiliated missionary." (Foreign Relations, Volume I. 1907, page 207).

The following note was accepted by the Legation, reported to the State Department and forwarded to the consuls in China "for their information and guidance":—

The Prince of Ch'ing to Minister Rockhill—Foreign Office.

Peking, Aug. 29, 1907.

"Your Excellency:

"I have the honor to acknowledge the receipt of your Excellency's note of August 27th with reference to the words (pen ch'u-local) in deeds to property purchased by American Missionary Societies. Your Excellency in this note points out that the construction of the sentence in which this expression "pen ch'u" appears in the regulations calls for a different reading than one which would make these words correspond with the similar expression (ko ch'u-all parts) in the treaty. You state that you have no objection to the use of the words "pen ch'u" themselves so long as it is clear that they donot qualify or restrict the words (chiao hui-missionary society); that the following phrase, for example, would be quite satisfactory: (mei kuo chiao hui tsai mou chou hsien pen ch'u ti-fang yung tzu chih kung ch'an-public property in such and such locality of such and such department or district, leased in perpetuity of the . . . American Missionary Society) and finally that you hope instructions in accordance with the above will be sent to the various local authorities.

In reply I have the honor to state that in the expression as contained in the last dispatch of my board viz.; (Pen ch'u mei kuo chiao hui chih kung ch'an—public property of the local missionary society), and the one contained in your Excellency's reply, viz.:—(public property in such and such locality of such and such department or district, leased in perpetuity to the . . . American Missionary Society), the idea is the same.

My board therefore agrees to the use of your expression. Further instructions will be sent accordingly to the various local authorities directing them to order their subordinates to take note and act accordingly. It also becomes my duty to send this reply for your Excellency's information.

A necessary dispatch.

(Seal of the Wai-Wu-Pu)."

Stamping of Deeds—With reference to the stamping of deeds, the American Minister wrote in 1898 as follows:—

"The twelfth article of the treaty of 1858 provides certain conditions which may be held to be conditions precedent to the acquisition of land. Among them is this: That the legal fees to the officers for applying their seals shall be paid. In the United States a deed would be good inter-partes, at least by estoppel, without acknowledgment witnessed by a notorial seal . . . Whether, under certain circumstances, a court might hold that title passed without the deed being sealed and stamped by the Chinese authorities I cannot undertake to say. But it may be said with positiveness,—that the want of a seal would create difficulty and confusion. Prima facie, there is no consummated legal transfer until the seal has been affixed. . . ." (Quoted by Willoughby, "Foreign Rights," page 195).

Again it is to be noted that this was written before the Treaty of 1903. The clear statement of the Treaty would seem to be sufficient to require that all deeds held by missionary societies should be stamped. Failure to secure such approval of the transfer by the local officials would need satisfactory explanation if the title were challenged at any time.

Various reasons are given in different cases for not securing a "red deed" (stamped by the district magistrate) and relying upon "white deeds" (given by the seller but not submitted to the magistrate for approval, and therefore unstamped) as proof of ownership. In many cases where a long period of time has elapsed since the transfer and the seller and middleman may no longer be accessible, it will now be difficult to obtain a "red deed". In other cases there may be other exceptional circumstances that must be considered. In every case the competent local missionary or church body must be responsible for deciding what is to be done with reference to title deeds that are not legally perfect. It is not said that the title to property which is covered only by a "white deed" is therefore invalid. Doubtless, if the title is contested, the courts would take into consideration such facts as undisturbed possession for a period of years, clearly marked and well placed boundary stones, etc. But the cost and

trouble of litigation is always to be avoided, if possible, and for that reason it is desirable that the title deeds of the property of missionary societies in China should be made legally valid in every case.

Other requirements—There is no one standard form of deed used throughout China, and local requirements must be considered. It is important that boundaries be accurately defined, and the placing of boundary stones carefully attended to. This memorandum does not profess to discuss these and other important matters of detail. (See Jernigan, "China in Law and Commerce," Chapter V). In many, if not all places, the "upper deeds" should accompany a new deed of transfer or their absence should be explained in the new deed. In the residential concessions or leased areas in some of the open ports there are special laws or customs to be observed.

Consular Records—In each American Consulate there is kept a record book in which American citizens may have documents copied upon payment of a small fee. The purpose of copying documents is merely to ensure the existence of a correct copy in the event of the loss of the original. Such recording of copies of deeds for land is desirable for that reason, but the recording has no other effect or value. It has no effect on the validity of the title, which depends upon the seal of the Chinese authorities, as stated above.

Consular services of this nature are performed by American consuls only for American citizens. Moreover, the rule has been generally enforced that only the deeds of property in which there is substantial American financial interest can be so recorded. This precludes the registration of property owned by Chinese persons or corporations. The Consulate assumes that the deed indicates actual ownership, but this has not prevented the registration of deeds in the names of Americans, bought and controlled by Chinese.

A Consul will not forward a deed to the Chinese authorities unless expressly requested to do so, nor is he permitted to express an opinion as to the legal validity of a

titled deed. In general all dealings with the Chinese authorities should be carried on through the Consul, there being a provision in the 1858 Treaty (Article XXVIII) to that effect. When deeds are forwarded by the missionary society to the Chinese authorities, the Consul is the proper channel. When requested to do so, the Consul will have copies of the deed made in his record book after they have been received back from the Chinese authorities duly stamped.

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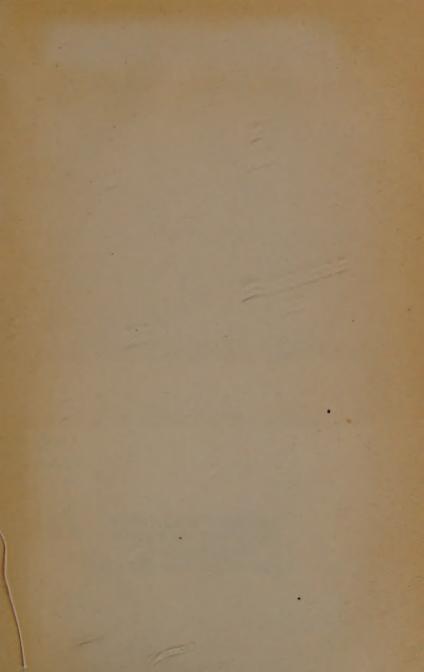
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